The Martlet

Volume ~~19~~ 18 Number 16 7 December 1978

Striking at the essentials

Despite rumblings of back to work legislation for striking maintenance workers at schools in the interior of the province, the government has made no attempt to step in and stop the strike of what many consider "essential services". Instead politicians stick by the old adage usually trotted out for constituents, Indians, minority groups, handicapped people and other lobbyists: politicians can do nothing—they have no power.

Nevertheless parents, teachers and community leaders and hot-line hosts keep battering away at the dumb wall of the legislature. Recent action by governments at all levels in Canada—federal and provincial, regardless of party—has encouraged the public to believe that parliamentary bodies have powers above mere law-making to encompass a kind of law enforcement known as back-to-work-legislation.

In order for back to work legislation to be accepted, the service disrupted by the strike must first be defined as essential. In general, an essential service is defined as an activity so important that when it is disrupted the economy and social fabric of Canada is damaged or severely threatened. However it seems that a new definition, at least in the eye of the public, is looming. An essential service, politicians seem to be implying, is one threatened by a strike.

At the root of this dilemma is a simple semantic question, one which is best summed up by the ever-popular slogan " .... is a right, not a privilege."

In this light, an essential service is one to which the citizenry is entitled. These days, citizens are entitled to almost everything, from fresh lettuce in the middle of winter, to mail delivery, education, and cable TV. According to this twist of logic, any disruption is an interruption of an essential service. For businessmen, the entire advertising industry is an essential service; while for homemakers it's grocery stores and soap operas and for students it's teaching and learning facilities. The list is endless, and in its extent is a slap in the face of the union movement.

A curious application of this sort of opportunistic union-baiting logic comes from the vanguard of the student proletarian revolt known as the National Union of Students. "Education is a Right Not a Privilege" screams a banner headline in the NUS campus paper, "The Student Advocate". Such a semantic faux-pas from the same group that honours CUPE picket lines that close universities, agitate for faculty unionization and advocate student newspapers as "agents for social change" rather castrates any strike action aimed at universities. If education is a right, as Education Minister McGeer is fond of almost saying, it must then be an essential service and essential services he implies, must be legislated back to work and shouldn't be allowed to strike, thereby disrupting the harmony of the lives of students. To be consistent, even the student radicals at NUS can't support strikes anymore. It would disrupt their entitlement to education. Such hay any government could make with this thinking!

As far as we at the **Martlet** can tell, about the non-essential service we can define is ourselves.

As the Martlet goes to bed for another term,
we want to wish you, Gentle Readers,
a happy holiday and a Merry Christmas
and don't eat green Jap oranges.

Captain Martlet

Tell us another one

At the end of October **the Martlet** requested an interview with Sam Bawlf, one of the two MLA's representing Victoria in the provincial Legislature. We spoke to the receptionist in his office, who later passed on our message to Mr. Bawlf's secretary. The secretary typed up our request, and passed it on to Bawlf's Executive Assistant. The Executive in turn took the matter to Mr. Bawlf himself for discussion and consideration. About the time of our fourth phone call, they began referring to our request as a "proposal".

We are not too sure how a simple request for an interview became a "proposal". The whole incident reminds us of the game that children play when they sit in a circle and pass a whispered message around the room, and then laugh when they compare the final version to the original one.

However, in this instance, Mr. Bawlf has had the last laugh. On Monday he was appointed Provincial Minister of Deregulation. His job is to cut unnecessary red tape out of Government operations.

Now **that's** funny.

Been down so long

A comment
by Ron Surry

Depression - deep depression - I mean, you feel so bad that your guts feel like they are being sucked in by a vacuum cleaner, and you just wish that you could grab hold of the nozzle and stop the flow, but it won't stop; it just keeps sucking. Elvis Presley once said that his depressions were so bad that he sometimes felt "like he was looking up through mud puddles."

Many times you can't even understand why you feel this way. Was it an insult from your room mate? Did your sweetheart leave you out in the cold? Did your best friend turn out not to be such a good friend after all? No, it's none of these reasons. All you know is you feel desperate, unloved, that your world is closing in around you and your head is coming unglued -- and you're lonely. "God," you're so lonely!

There is a man whom I know, who once felt "lonliness" to an even greater degree. His desperation even led Him to remain awake all night one night - "praying" (if you can imagine that). He felt such pressure and stress that while he prayed, sweat drops of blood streamed down his face. Why? For what reason(s)? After all he had already lost most of his friends - soon to lose them all. His career has come to an end. Worst of all he knows even his father will turn his back on him. Yes, he was alone, all alone. He knew what "loneliness" was, and yet, in the midst of this horrible set of circumstances he found the key to abundant living, a way to cope with depression, yes, even to conquer it. He turned to God, putting his total trust in Him. We, too, can find this abundant life if we put our trust in God. No matter how bad the situation, if we will but go to God, become intimately involved with Him, we can be assured the rays of "sonshine" will begin to brighten the darkness of our depression. One can enjoy the light of the resurrection day, if we, like "Jesus", have been through the darkness of night, putting our trust in God, truly believing **He is able.**

Architects respond

Editor:
RE: University Centre

We were very disappointed to read your article entitled "Centre of Complaints" in your edition of **The Martlet** dated 23, November, 1978. As Architects, The Wade Williams Partnership were the prime Design Consultants for the project. Acoustical Consultants, Theatre Consultants, a Structural Engineer, a Mechanical Engineer and an Electrical Engineer all formed part of the design team assisting in the development of University Centre.

There appears, however to be some severe lack of communication which we would like to address ourselves to.

...cont'd page 4

Merry Christmas

to all Students
Faculty & Staff

CAMPUS BANK

We are here to help

Let's talk.

The First Canadian Bank
Bank of Montreal

Do you have any problems with writing? The English Department is again offering help in the

WRITING CLINIC

Place: Cle C313
Times: Tues. 10:30-11:30, 12:30-3:30; Wed. 12:30-3:30; Thurs 11:30-12:30, 1:30-3:30; Fri 9:30-11:30.

Appointments for other times may be made by phoning 477-6911, local 4528 during Writing Clinic hours

department directory

APPLICATIONS FOR SUMMER JOB OPPORTUNITIES WITH FEDERAL GOVERNMENT CLOSE JANUARY 31ST.

CANADA EMPLOYMENT CENTRE -ON CAMPUS
B 240 - University Centre

Academic Problems? Come and talk with us about them - usually there's a solution.
Arts and Science Advising Centre MacLaurin 323
Drop-ins and Appointments Local 6676, 6677

Spring Term Philosophy Courses

PHIL. 203 (S01) Applied Logic II
(No prerequisites. This is a new course. Instructor: Charles Morgan)
PHIL. 232 (S01, S02) Moral Problems of Contemporary Society
(No prerequisites. Instructors: Section 1: Charles Daniels Section 2:John Banks
PHIL. 325 (S01) Social and Political Philosophy I: Hobbes and Rousseau
(Prerequisites: A previous class in Philosophy, or Political Science 300, or permission of the Instructor. Instructor: Renato Cristi)

McPherson Library

EXTENTION OF LIBRARY HOURS
DECEMBER 1978

The Library will extend access hours until 12:00 midnight every night of the week beginning

Monday, December 4
through Wednesday , December 20.

Wishing Students, Staff & Faculty a Merry Christmas

Linda Howard & Jeremy Petch

Drop outs rising

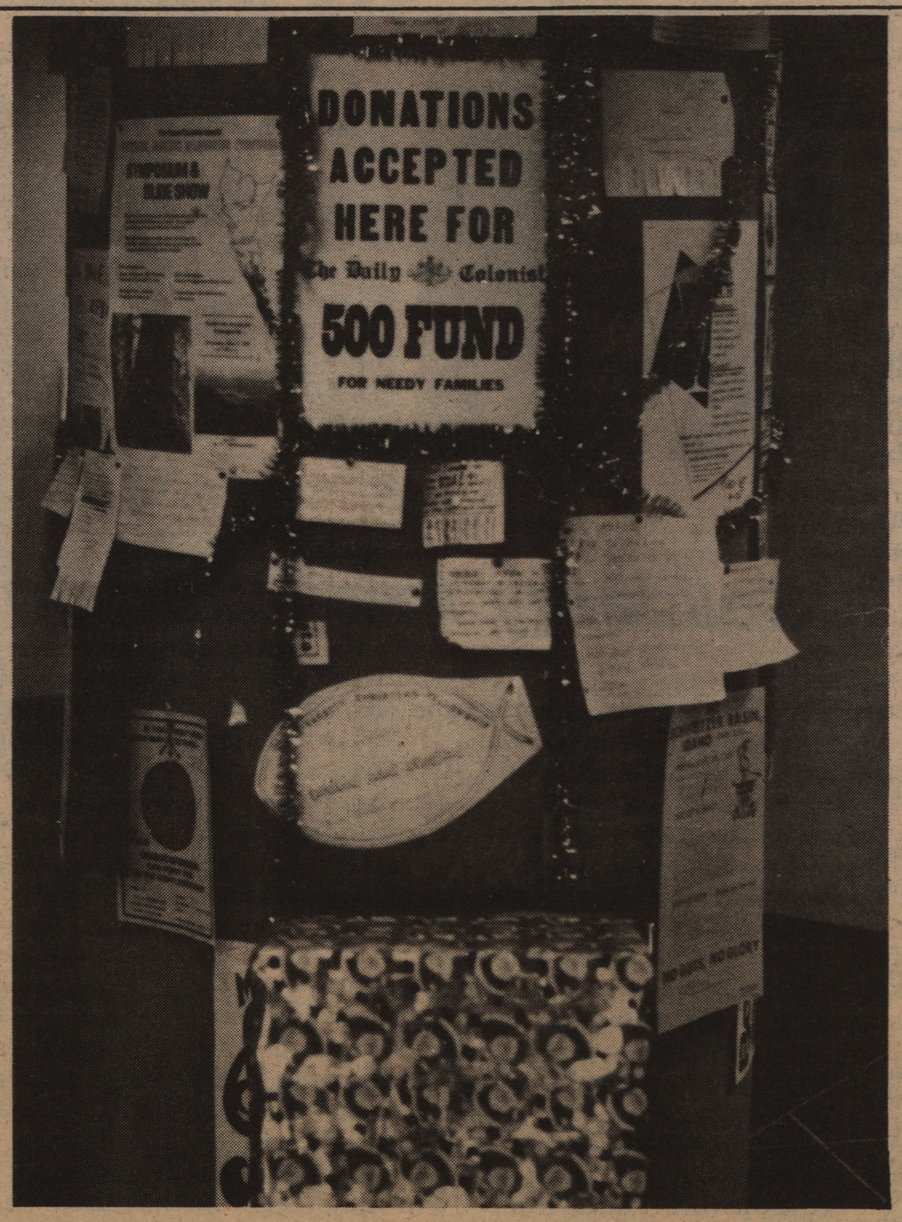
Nearly two hundred students have dropped out so far this term according to figures released by the AMS this week, and officials in the Records office, indicate that the figure is actually much higher.

"In the second term last year, 386 students dropped out of university," said Wendy Woodley of the Counselling Centre, "In previous years we have tried to keep track of students dropping out but they are no longer required to see us before quitting school."

The AMS figures are based on the number of students who have requested a refund of their AMS fees. Last year the AMS conducted a questionnaire to discover why students dropped out. While financing was a common complaint, the responses varied from "I cannot function in a mechanical atmosphere I just realized that being pushed through a 'machine' for five years was not for me." to "I used university as a tool for the development of my mind. I found better tools."

"One-quarter of the entering students this year were mature students," said Dr. Ace Beach, Director of the counselling Centre, "Quite a few of them came to school not knowing what to expect, and, with other responsibilities, found it a bit difficult."

Whatever the reason, the figures do not reflect well on a campus that, only four months ago, was congratulating itself on holding the line while student enrolment dropped on campuses all across the country.



Free education for Quebec

Meanwhile in Quebec, a demonstration involving 1500 students protested the Quebec loans and bursaries system. The students, organized by the Montreal regional council of l'Association Nationale des Etudiants du Quebec (ANEQ) called for the abolition of minimum student contributions and financial contributions from parents, the indexing of loans to reflect the real needs of students and the establishment of free tuition.

Jacques-Yvon Morin, Quebec minister of education said in the National Assembly that the government could not afford the $205 million the requested provisions would cost. Free tuition at the college and university level is part of the Parti Quebecois platform, he added,and agreed to meet with students later this month.

Some observers note that the minister's conciliatory attitude towards the protesting students may be related to the upcoming referendum where it is expected that many young people will vote yes.

Tuition, aid under review

by Alan Murray
Martlet Staff

Tuition fees will be under discussion at a meeting this week in Vancouver of student union presidents and the presidents of the three provincial universities.

AMS President Dave Connell says he will be asking the universities to delay an increase in tuition fees until financial aid for students is improved.

What may be the worst problem in the whole financial aid structure is the slowness at which student applications for assistance are processed by the provincial government. This year Nels Granewall, UVic director of student financial aid services says many desperate students have been appealing to his office for emergency loans to pay rent and buy food. University President Howard Petch has added $10,000 inho the depleted emergency loan fund to look after needy students. Part of the problem arose from government officials responsible for processing student loan applications who went on holiday in late summer or early fall, outraging members of the university community.

Connell wants to see other changes, especially in the ratio of loan to grant in the British Columbia Student Aid Program (BCSAP), a re-definition of the "independent" student, and greater advertising of the aid programme at the secondary school level.

The present loan-grant ratio does not benefit the lower-income student. At present, the first $600 of any aid is loan, and the rest of any assistance is paid out in a combination of loan and grant, the exact proportions of which are not clear. Since students from lower-income families are generally less inclined to borrow to finance university studies, the present loan-grant structure will keep many of them out of school. Therefore, Connell would like to see a higher grant proportion of any aid for the poorer student.

The question of student economic independence also needs review. To be classified now as an independent student, it is necessary to have worked full-time for two years in the labour force before applying for assistance, to have already completed a university degree, or to have completed four years of post-secondary education. This unfortunate situation does not allow a student who may fall outside these criteria, but who has established a residence of his or her own, to claim independence from his family.

Lack of advertising of the BCSAP at the secondary school level has the effect of discouraging many Grade 9 students from pursuing a university education. Figuring they cannot afford university costs, many opt for a vocational program. By the time they get to Grade 12 and become aware of financial aid, it is too late for them to change direction.

In addition to changes in the financial aid program, Connell feels the government could alleviate student financial wants by a more vigorous student employment program for the summer months. The idea of students being able to pay more of their own way through university allows students to save the dignity they may be losing at the hands of scrutineers in the BCSAP.

Connell is hoping the university administrators and students will unite to wrest some needed changes out of the present provincial government.

Sessionals still not complacent

by Alan Murray
Martlet Staff

Sessional lecturers at UVic are still pursuing better salaries and working conditions. An informal committee is preparing a thorough document that will redefine the role of sessional instructors in the university. The document will expand on ideas the sessionals first outlined in a brief to the Faculty Association back in September, and should be ready for presentation to a general meeting of sessionals in early January. George Monticone, part-time sessional in Philosophy, gives an idea what may be expected:

"In defining the position of the sessionals, we have to redefine the roles of all academic staff. We are, in effect, rewriting the tenure agreement."

The committee distributed a fact-finding questionnaire and responses are trickling in. The committee has been encouraged by extra supporting comments written on the questionnaire, as well as by phone calls from interested sessionals. Nevertheless, a lot of sessionels are making a compilation of facts difficult when they refuse to fill in the salary they are earning. It is the most needed fact in any attempt to rectify unjust pay situations, so it is hard to understand why some sessionals are being so secretive.

Some sessionals who have not filled in the questionnaire are either afraid of reprisals, or else they believe they have an incredibly good deal and they would rather not let anyone know. With a tight job market for academics some may feel that even a bad job is better than no job at all. In many cases a sessional's lot is a temporary stopover on their way to a professorship. Monticone had similar thoughts the first year he was a sessional.

"It's when it drags on to three years with no hope of a permanent position in sight that you realize being a sessional may be your status for years to come. Then you decide that you have to do something about improving the position you are in," he said.

Sessionals on campus these days should admit to themselves that being a sessional may be more permanent than they imagine. Even for those who have what they consider to be a good deal for a sessional, and who are content to be sessionals, have no guarantee the job they like will continue in the future. There is no reason for complacency on the part of any sessional. The general meeting in January should be well-attended.

Plea for students return

Amnesty International recently appealed to President Leonid Brezhnev of the Soviet Union not to force a number of Ethiopians studying in the USSR to return to Ethiopia. At the same time, AI also urged Ethiopian Head of State Lieutenant Colonel Mengistu Haile Mariam to guarantee the safely of those who are forcebly returned to Ethiopia.

AI fears that any students forcibly returned to Ethiopia may be tortured or summarily executed because of their political activities, as happened to many student opponents earlier this year.

Two Ethiopian students, were arrested in Moscow around 15 September, and may be forcibly returned to Ethiopia within the next few days. Two others, who are Eritrean, have also been studying in Odessa on Soviet scholarships but are now said to be in hiding to avoid a similar fate. All those under threat of deportation belong to a banned Ethiopian student organization which opposes the military government. Four others studying in Odessa, who were forcibly returned to Ethiopia on 23 August, were reportedly arrested on arrival at Addis Ababa.

Article 38 of the USSR Constitution permits asylum to be granted to foreigners persecuted for their "progressive social and political activities". But the USSR has not signed the United Nations Convention and Protocol on the Status of Refugees, which prohibits refoulement (forced return of political refugees to their countries of origin), although this is an international standard which all UN member-states are expected to uphold.

In the past, the USSR authorities have allowed Ethiopians to seek asylum elsewhere, but AI knows of seven cases of refoulement since July. Relations between Ethiopia and the USSR are close - USSR Vice President Vasily Kuznetsov visited Ethiopia for the fourth anniversary of the revolution on 12 September.

Letters

Where's the choice?

Editor:

The other day, in the mail, I received a package from the Registrar's Office containing a ballot on an election of a part-time student to Senate.

This package did not contain one clue on what the two candidates stood for who wanted to represent me on Senate, nor any hint of biographical information.

In fact, the only distinction one could make from the information supplied was that one candidate was male and the other female.

When comment is made concerning what I expect will be a poor response to the ballot, please let it be known that I, for one, who usually takes my franchise in any matter seriously, did not vote.

Rob Turner

Russian facts

Editor:

Your article last week (**Keio gets bum's rush**) did not contain one single truth concerning the Russian-language Workshop which the Department of Slavonic Studies is seeking to establish for the summer of 1979 and future years. Given the heartbreaking concern of a "large delegation of students and faculty", it is curious—to say the least—that no official attempt was made to ascertain the true facts from responsible individuals in the Slavonic Studies Department. The entire article ranged from gross distortions to the bar-room rhetoric of Mr. Ian McAllister, in his misinformed reference to "a bloody tourist programme".

The facts are these: our proposed Russian-language Workshop is modelled on the Workshop instituted in 1970 at Waterloo University by Dr. Andrew Donskov. Students selected for this four-week intensive Russian language course are required to have completed one year of Russian knowledge. In Leningrad, always accompanied by a faculty member from their home Russian Department, they receive from University of Leningrad professors four hours instruction per day, six days per week, for the entire month of their stay.

The intensive Russian-language Workshop is therefore NOT the tourist or cultural fun trip implied by Janis Kirker. Prof. Bryant's charge concerning "the whole nature of the state sponsored thing" is incorrect. The fact is that AMS approached the Department of Slavonic Studies on its own volition offering financial support for the Workshop.

Over the past few years we have sent some 18 students to the Soviet Union via the Waterloo Russian-language Workshop. Most of these students are still on campus and, we are sure, quite willing to offer informed comment on the high academic standard of the instruction received in the Soviet Union.

A. Donskov
T. Rickwood

African pals?

Editor;

I shall be much grateful to you if you could be kind enough as to paste this letter on your University notice board so that I can count on having friends in your prestigious university.

Please, by name Isaac Benedict Sam. I am a Ghanaian student, twenty-one years young and preparing to enter our University of Science and Technology next January as a freshman.

It is thus my urgent need to get friends in a Canadian university with whom I can exchange ideas on world affairs and cultural information and articles.

My interests are centered on music, exchange of gifts, sending of African cultural articles, photography, post-cards, magazines and travelling.

I hope to establish a firm and lasting relationship with future friends to the benefit of both of us.

Very much thanks for your cooperation.

To hear from them soon.
Very truly yours,
Isaac B. Sam.

P. O. Box 144 Agona
Swedru, Ghana.

Non-anarchy

Editor:

In your Nov. 23, 1978 issue, the external affairs officer of the Education Students Association, L. Calvori, branded as anarchists a group of "thugs" belonging to some obscure organization called the Independent Coercion Pool. I can appreciate the concern of L. Calvori about the idiotic abduction of the dearly beloved Dr. Geoff", but take exception to Calvor's erroneous use of the term anarchists to describe the dear Drs' abductors.

Any group that calls itself the Independent Coercion Pool is definitely not anarchist because a fundamental principle of anarchism is that man must be free from coercion of any sort. Anarchists believe that coercion is the resort of the antisocial, the parasite, and the mistrustful, and only creates alienation in the minds of those whom coercion is employed against.

Calvori is obviously aliented toward the I.C.P. but why call them anarchists when they clearly do not demonstrate anarchist thought? Ignorance of anarchism seems to be a likely answer.

Al Ross
School of Social Work

Debeck elected

Paula Debeck has been elected part-time representative on Senate for the next three years, despite controversy over lack of campaign and platform information. Part-time students and inmates at the B.C. Penitentiary complained about the lack of information on the candidates (see letters).

Debeck, a fourth year part-time student in Economics defeated Dale McClanaghan by a vote of 92-53, representing a six percent turnout of voters.

Debeck says she is concerned about the lack of evening classes available to students who work full or part-time. Many departments she says, either don't offer evening classes or offer the same evening course year after year, making it difficult for students who work, to continue their education in the evening.

"It's hard to know how many part-time students are around" said Debeck, "They're fairly invisible. I want to contact the Mature Students Club on campus because I think a lot of mature students go to school on a part-time basis. Also I'll be writing the part-time students in the penitentiary."

The number of part-time students would be decreased Debeck suggests, if the definition of full-time student were changed to include students taking nine units of courses, rather than the present full-time student definition based on a 12-unit course load.

Paula Debeck may be reached by leaving a message in the SUB General Office, or through her mailbox in the SUB.

Solidarity from the Pen

Editor:

RE: Election of a part-time student to the Senate

We students on the UVic campus in New Westminster (B.C.P.) found ourselves in quite a quandary the other day. Ballots were delivered to us, and our vote solicited. We were specifically not to spoil them. Clearly this was a serious matter. We know the Senate is an important policy-making body at the University, and even though students are probably under-represented, we keenly felt the need to make a rational, responsible decision. Two names were presented to us as candidates: Paula E. DeBeck and Dale B. McClanaghan. Both these names have a nice ring to them. But that is the only piece of 'information' we have. After some debate at a student meeting it was further ascertained that Paula was probably a female and Dale a male. These, of course, are assumptions based on rather conventional notions. Common sense is always the first, and, in this case, the last resort. On the basis of this information, we have unanimously cast our vote for Paula. This is not a sexist decision. Who better can represent the minority of oppressed and incarcerated students than a member of the oppressed majority? Die-hards might prefer to send us information on the policies of our candidates in the future in an attempt to break this solidarity of the oppressed. So be it. Our collective will is strong.

Yours truly,
The Student Body
UVic Campus at New
Westminster
B.C. Penitentiary

....from one

More on Centre

The building was designed to give good sound, both reinforced and unreinforced sound, which we will refer to as amplified and live sound. The reverberation time within the Hall can be changed from 2 seconds to 1.3 seconds depending upon the type of program or performance. For the spoken word, movies and high levels of amplified sound the reverberation time of the Hall should be reduced to the minimum, i.e. 1.3 seconds, in order to achieve maximum definition and intelligibility. For full orchestral work, particularly with a chorus, the maximum reverberation time is required. Acoustic banners and horizontal drapes provide infinite degrees of variable absorption within the Hall. Moveable reflecting acoustic clouds can be raised and lowered to assist in the projection of live sound waves from the stage, and depending again upon the type of performance, a full orchestra or a string quartet, various configurations are available for optimum results. The auditorium is like an instrument that can be literally tuned to suit the type of performance. The performer often decides how the Hall is to be tuned.

The Hall is a "surround" hall, that is, there are audience seats to the side and behind the stage for unreinforced music. The quality of sound in these seats is quite good, but due to their proximity to the stage the instrumentation is not traditionally balanced. Compensating factors for these seats are their closeness to the stage and the performance. They afford the unique opportunity of seeing and hearing, during a live performance, musicians at very close quarters.

With regard to amplified sound, the main speaker system is directional and provides coverage for those people sitting in front of the stage. For those people sitting to the side and the rear of the stage, there is a complementary sound system. Speakers are concealed within the high banks of the side and rear seats "airline seats". In order to provide directional reality of sound (an illustion that sound is actually emanating directly from the musical instrument, not, in fact, the speaker cluster or the seat back speaker) there is a delay system between the two sound systems.

Problems have occurred during an amplified performance when either the performer has decided not to use the sound system to the rear of the stage, or in some instances, travelling shows have used their own amplification system and not patched into the house sound system. In the instance when an independent system is used, in order to maintain overall coverage, additional speakers are required for the side and the rear of the Hall.

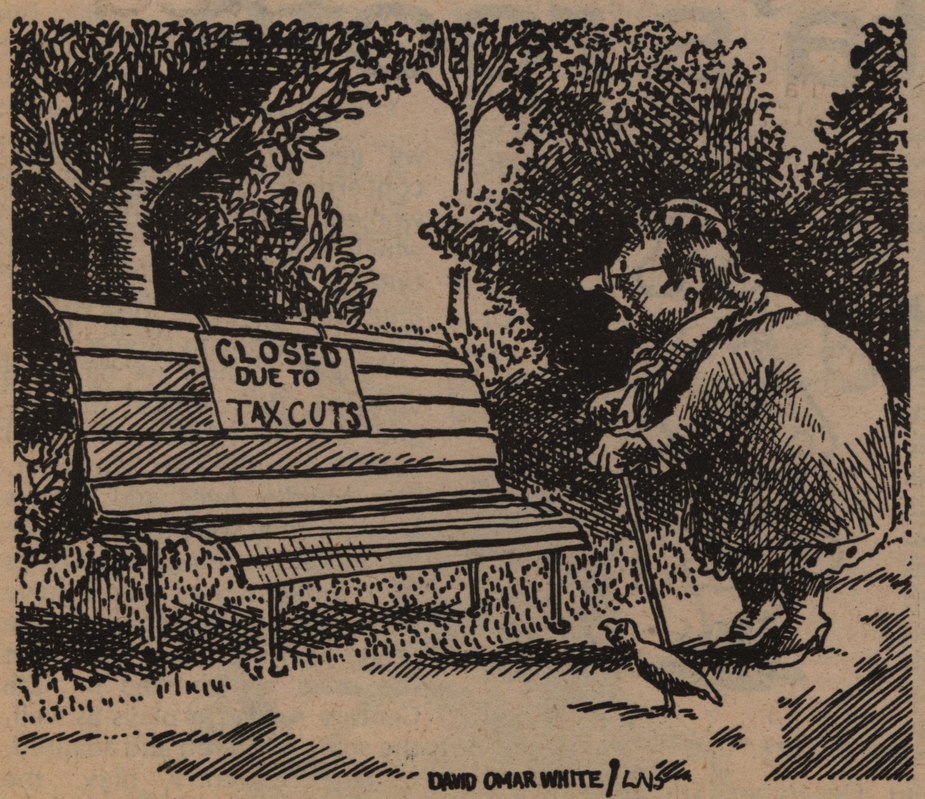
The auditorium in University Centre is far from being "ten years out of date", it is the first of its type in Canada and the third of its kind only in North America. Two similar Halls have been built, one in Mexico City and the other in Denver. Surround Halls are proposed for Massey Hall in Toronto, the new auditorium for San Francisco, and presently in the design stage, a similar Hall in Melbourne, Australia. Surround Halls are new to North America, but not to European audiences. Probably the most famous Surround Hall in the world is in Berlin and another example is in Christ Church, New Zealand. The Hall, therefore, is a sophisticated and well researched complex designed by Architects and Consultants specializing in sound systems, room accoustics and theatre lighting. The statement that "people sitting in one row of seats may hear a performance perfectly, someone sitting in one row back may not hear a thing" is unsubstantiated rubbish. That "people working in the sound box can't hear anything outside" is, of course, quite correct. The sound box was designed to be sound proof and act as a recording room. Communication, if necessary, is with a headset.

Running-in problems that have occurred have been acted upon efficiently and dealt with expediently. The auditorium has many innovative design features incorporated within the building. It is a sophisticated installation. The results to date have proved to be very successful. Problems that have occurred have been minor in nature and can be easily overcome. The auditorium has been tailor-made to the University's program and if, during this running-in period, there are minor adjustments to be made, we feel sure that they will be accomplished.

We trust this clarifies a number of concerns.

Yours very truly,
The Wade Williams Partnership
Terence J. Williams

News Of The Real World



Between the lines

"Referendum" is ever the word in Quebec today, but the craze-phrase latterly has been "trait d'union" -

In an October press conference intended to clear up some of the confusion about the Parti Quebecois' idea of "sovereignty-association", Premier Levesque was asked which took precedence, "sovereignty" or "association". The "trait d'union" was his laconic reply.

* * *

Twilight of the Idols

If you wanted to sum up Parti Quebecois strategy for these twilight days of the Trudeau Liberals, you would have to say: "soft-pedal independence, be silent or constructive at federal-provincial conferences, and wait for the Liberals to defeat themselves. Give some aid to the federal opposition, but mainly wait for an all-English federal government that will be easier to negotiate with."

* * *

Dialectics

Pierre Trudeau continues to maintain that "separatism is dead". In fact, he said it again recently at the Ontario Liberal convention. His reasoning? The requisites are diluting their separatist message, so even the separatists are ceasing to be separatists. Which is why they are so strong, which is why they are so dead, which is....

* * *

Le Boycottage

Dentist William Shaw was the only member of Quebec's National Assembly to oppose giving official support to the Confederation of National Trade Unions' boycott of Cadbury-Schweppes, which is moving its 500-man chocolate bar operataion to Ontario.

The boycott Shaw refused to endorse has been going strong now for a month and a half. PQ locals, the teachers' union and other groups have taken out ads in all the dailies with the slogan "on barre Cadbury". The publicity effect has been solid, and - judging from the price of Bar Sixes in my local Miracle Mart - so has the economic.

The company has not budged, despite the union's willingness to negotiate their contract and the government's offer to help build a more modern factory. The original date for closure, note in passing, was November 15th, the second anniversary of the PQ victory.

* * *

Return of the Native

Ex-premier Robert Bourassa has returned from Europe to take a position teaching political economy at Laval University in the new year. Laval social science students are a little upset about this; they had been demanding a Marxist political economy professor, which Bon-bon definitely isn't. The student association passed a resolution judging Bourassa incompetent "in light of his management of the Quebec economy". The same day **La Presse** ran a cartoon portraying a miffed Bourrassa asking "you'd prefer that I returned to politics?"

* * *

McCarthyism and the Posties

Whatever one thinks of the Canadian Union of Postal Workers and its tactics, the kind of jabs certain politicians have thrown its way have been disgusting, not to mention counterproductive. Diefenbaker, for instance, has demanded that the union be decertified, while more serious dinosaurs like the government leader in the Senate have suggested an inquiry into "communist infiltration" of CUPW.

* * *

The Passion of Levesque

Rene Levesque unveiled his new book November 22nd at a book fair in Montreal. Called **The Passion of Quebec**, the book is a combination of autobiography, and political writing, and is being released simultaneously in France. A look at the book in these columns in a few weeks.

Capitalizing on the tax revolt

by Carole Coplea
Martlet Staff

Tax revolt. In days gone by, these words might have evoked the spectre of great masses of people storming the palace gate in angry protest. These days, the revolt is heralded by fast-talking politicians who wish to capitalize on what they see as a frustrated, volatile electorate who are sick of high taxes and wasteful government spending.

When the voters in California last June embraced millionaire Howard Jarvis' proposals for property tax cuts, embodied in the now famous Proposition 13, great public interest was aroused here as Canadians considered the possibility of a similar program in Canada. Many politicians of a conservative stripe jumped on the bandwagon before the full implications of such a program were revealed. It is now clear that, under the binding terms of Proposition 13, the average middle-income home owner in California will indeed receive immediate tax relief: but in just a few short years, the greatest burden of property tax payments will shift away from corporations and apartment owners to the individual tax payers, with no guarantees for people who rent. A recent study has shown that in San Mateo County, individual homeowners paid about 50 percent of all property taxes before Proposition 13; by 1983, they will be paying 60 percent. Landlords and corporations will watch their share of the tax burden go down as the value of their holdings increase, while individuals will watch the cost of housing shoot up as fewer new homes come on the market, boosting their property tax assessment and the amount they pay in taxes. Proposition 13, drafted and promoted by a wealthy businessman who is head of the Apartment Association of Los Angeles County, was cleverly designed to fool the average taxpayer, and, for now, it has worked.

The people of B.C. have not escaped the tax revolt rhetoric. Progressive Conservative leader Vic Stephens has been beating the tax revolt drum with great vigour in recent weeks. And organizations such as the Help End Inflation Association, headed by Victoria resident John Thornburgh, have been making public noises about the need to make dramatic tax cuts.

What they are talking about is the notion that big government and massive public spending are stifling the economy while individuals and businesses suffer unnecessarily from over-taxation. Proponents of the tax revolt cite wasteful government spending, bloated bureaucracies and irresponsible public servants, who grasp for any excuse to spend the taxpayers hard earned dollar, as the real culprits of high inflation and excessive taxation. They maintain their faith in the private sector and insist that because individuals spend more efficiently than governments, property taxes should be reduced to keep more money in the taxpayer's pocket.

Since property taxes are based on assessments, a reduction in these taxes would ultimately result in putting more money in the hands of wealthy property owners, business and large apartment owners, than the average home owner. This is exactly what is occuring in California under Proposition 13.

Thornburgh, whose Proposition 6 outlines a program of restraint where government spending, borrowing and property taxes would be reduced by 6 percent for 6 years, admits that such policies would probably send more direct benefits to the big money interests than to the ordinary taxpayer.

Both Stephens and Thornburgh express a common belief that the real problem is the presence of big government in the economy, that the growth of the public sector saps the energy and ability of the private sector, resulting in a decrease of productivity. Thornburgh, a former salesman and an American now living in Victoria, says he is "convinced that a government governs best that governs least", but admits the need for government to regulate big business and big labour.

Stephens would like to restrict government to the passive role of "efficiently providing necessary services, and assisting those in actual need of help".

Peter Newman, editor of Macleans, attempted to come to grips with this whole tax revolt issue in a Nov. 27 editorial entitled, "the folly of tax revolt; it can't solve the future and it won't bring back the past". He sees the current debate as the reaction of people to rapid changes in society." Contemporary politics, he wrote, "has become a duel between the moderns and the traditionalist." He points out that the chief promoters of the tax revolt schemes are those who have the most to gain by it, who are reacting to changes they see as a threat to their comfortable position in society.

Ultimately, it comes down to a battle between those who cast longing eyes on the past where life and times were much simpler, if unequal, and those who want to understand the complexities of modern society, and are prepared to work for positive change.

NEWS ITEM:
Grace McCarthy appointed Minister of Human Resources

"A funny sort of bastard"

Tracing Santa's roots

Each year, for the past few years, **The Martlet** reprints its own Christmas story, told years ago to Derry McDonnell by Dr. Jann Kupp, an avuncular Dutch member of the History Department. This tradition has been maintained since its first publication, with the notable omission last year, much to Dr. Kupp's chagrin. This year, with apologies, **The Martlet** once more and for the last time publishes Dr. Kupp's story.

Dr. Kupp is retiring this year and consequently won't be around next Christmas, waiting to see his article in print once more. Furthermore, since his departure may well mark the demise of traditional history on this campus, we at **The Martlet** extend an invitation to the younger generation, the social historians, to submit their own histories of Christmas in Canada, or elsewhere. The winner will be announced one year from now.

Meanwhile for those academics in other disciplines Easter is just around the corner.

"THIS IS A HO-HO-HOLD UP!"

"The present festivities of Santa Claus are very difficult to explain, because our Santa Claus is really a funny sort of bastard. No don't get me wrong, I don't mean a bastard in the present day context, but a bastard of the Middle Ages. He's the offspring of old German practices going back two thousand years, and a Roman Catholic saint who lived after the reign of Constantine the Great, (4th Century A.D.) at a time when the Roman Empire was concentrated more in Constantinople than in Rome itself. Let us first look at his father, that is the old Germanic practices.

When I say Germanic I'm not quite correct because they really come from the Celts, the ancient people who lived in present-day Britain, Ireland, and the Atlantic Coast from Holland to the Pyrennees. Now their practise was to celebrate the 'sonnewende' or yuletide, and this originated in the fear that the sun which stood still on that day (December 23rd) would disappear and never come back again. So to appease the sun god, they often brought human sacrifices. When the sun returned (and they knew very well it would because they'd seen it before after all), they would greet it by lighting candles, yule logs, etc., and by fetting up trees. These customs remained in this form until the coming of the Irish Priest St. Boniface in 740 A.D.

He came to the Germanic tribes which had replaced the Celts and tried to stop the pagan rituals. He found, however, that the only way he could do it was to assimilate them into Christian practices which he achieved by having the Church year begin on December 15th, and celebrating the sonnewende at the same time. Thus instead of having lights burning for the sun-god they would now be lit for the Christ child. It should be remembered that the coming of a child, especially a boy-child was a special event anyway. (Girls were not so honoured because they represented the expense of a dowry sooner or later).

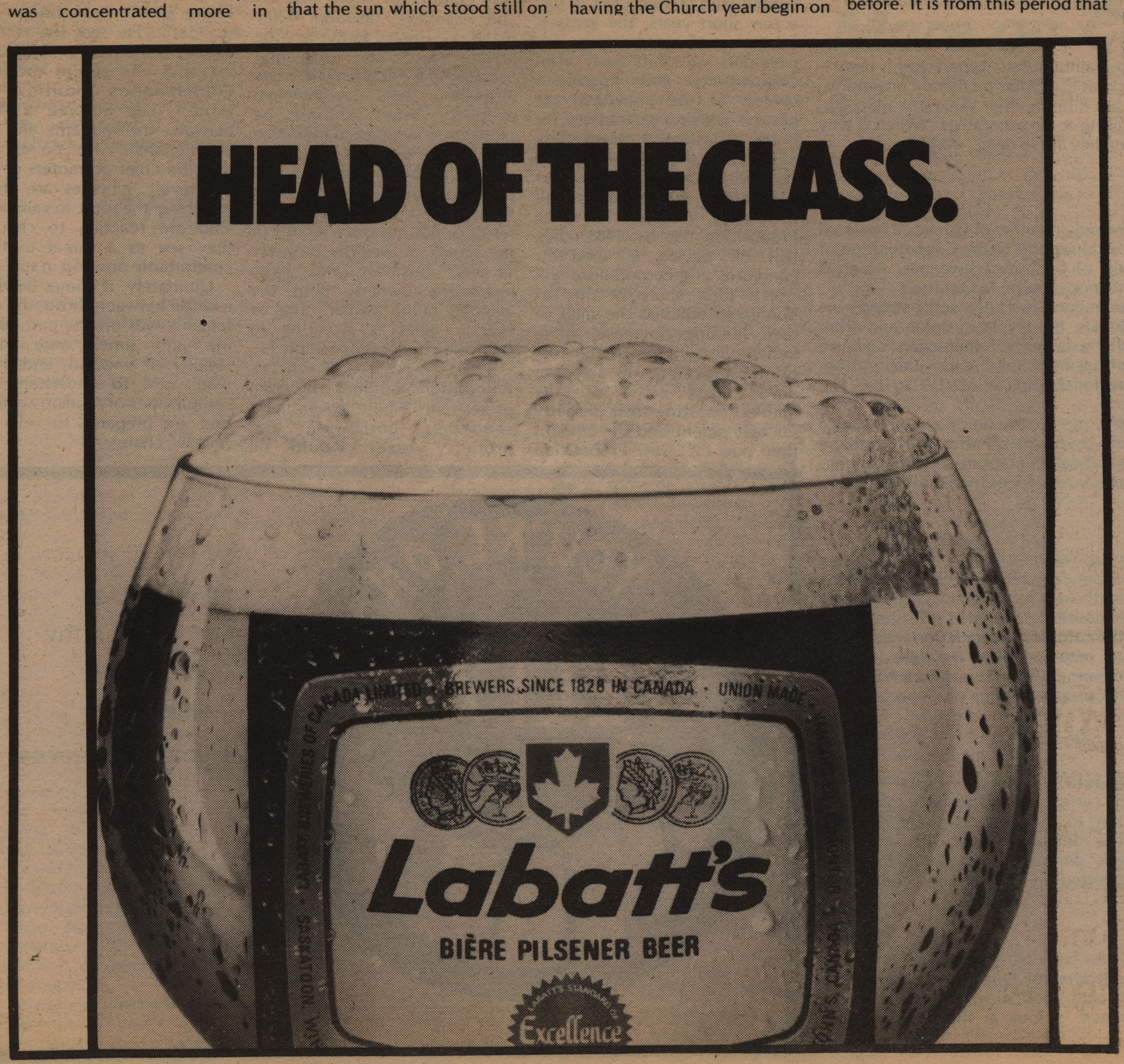
By the Middle Ages we see that more stress is laid on Christ's mother, and this reflects the feeling of the time. (Nowadays we hear about women's liberation, but in fact women were more venerated in the so-clled Dark Ages than ever before. It is from this period that we get all our polite habits concerning the treatment of women, and the 'courtly love' of which Sir Walter Raleigh's famous example is best remembered.) The idea of the Virgin Mary begins then as well.

Alright, so now we have the yule log, the candles, the tree and the holly, but the focal point is still the crib or manger. The Middle Ages add statues because they were great people for picturing things exactly as they thought they would have been. Thus for instance, we see in the painting of Van Eyck, that the magi are dressed in 12th Century robes! In plays as well, the story is altered and adapted. In the Coventry play, the shepherds steal the lamb from the manager thinking it is the Christ. Realizing their mistake, they go on a search to find the right manager, and so on. So you can see that the whole thing is designed as a joyful celebration with a serious moral intent...and that was the Middle Ages; they made everything holy, but also gave it a very human aspect as well. Now where does Saint Nicholas fit in?

Well, here we get another person who is connected with goodness and giving like the Christ-figure, and that is the Bishop of Myra whose name was Nicholas. Don't bother looking for Myra because it doesn't exist any more. It was once an important seaport on the Aegaan, just north of present-day Smirna; but various factors combined to reduce its place in history. However, it was once the see of a bishop and it was here that Nicholas performed the work which made him famous.

Nicholas brought some consolation to an age which was still far from completely civilized; he was sort of a welfare officer, social worker and Salvation Army volunteer combined. He helped children; did missionary work amongst sailors, and helped girls to obtain dowries; (don't forget that this was a time when a girl without a dowry had only two other choices; prostitution or the nunnery, and the latter were not nearly so prevalent after the 3rd century). In short then, he did charity work, and since, in this period at least, it wasn't too hard to become a saint in the Catholic church, the Pope had him canonized while he was still alive. One reason was undoubtedly because several 'miracles' had become ascribed to him, including the anonymous giving of money to the needy. (This was a miracle because he wasn't likely to have had any himself let along enough to give away). Another was because his life could be used as an example to other Christians much the same way that St. Augustine was held up as an example to those wishing to repent for a sinful life. Nicholas therefore became very well known during his lifetime; but his story might not have created any lasting impression if something hadn't happened in the 7th century.

It was then that the Moslem Arabs overran the Eastern part of the old Roman Empire and



forced the Christians to retreat westward. The result was that Nicholas' body was removed and taken to the southern Italian seaport of Bari for safekeeping. Here a large cathedral was built in his honor, and his connection with sailors grew until he was finally made their patron saint, with the result that his name was spread all over western Europe.

Coincidentally, the onversion of the Slavs occured at this time, and his name was taken by the missionaries into Eastern Europe, including Russia, where

he became the patron saint of the country. (Which explains why so many Russian czars had the name Nicholas). So you can see that Nicholas was pretty well universal by this time, and all that was needed was the veneration of the practice of secret gift-giving to complete the legend.

This occured in the 9th century, and by the 12th century celebrating St. Nicholas Day on December the sixth was widespread all over Europe. Now actually the celebration happened on the eve of the day, December 5th, as was common for all saints festivities. For example, Hallowe'en is actually a celebration of All Saint's Day, which is November 1st.

With the rise of the Spanish Empire in the 15th century, St. Nicholas became associated with Spain, mainly because that was where all the 'goodies' came from; by 'goodies' I mean spices and special sugar items which came from the East with the Moors. Thus the good bishop picked up a servant, a black moor who came to be called Black Peter and whose bag contained all the treasures of the Orient. Now we have all the elements of the legend together; a charitable bishop, no longer in Constantinople or Italy but in Spain, who appears on his day with his Moorish companion, all over Europe giving out delicious treats to the children. Don't forget that sugar was a luxury, and oranges were so rare that in 1386 the city of Coventry made a special gift of twelve of them to Richard the Second. Well, to make it short, by 1300 the practice was well established all over Europe.

Now we get something else popping up and that is this: the Dutch became the main carriers of the St. Nicholas tradition simply because they became the main merchants of Europe, and most especially the Eastern spice trade. Thus one of the other customs which they transport is the custom of good eating.

So now we have the two holidays of Christmas and Saint Nicholas' Day, one with the old symbols of sonnewende, and the other with the tradition of gift-giving incorporated. What happens to them when the Dutch take them to the New World? Well, they kept them pretty much as they were, but the trouble was that the tradition of St. Nicholas had almost died out in the non Roman Catholic countries of Europe aafter the Reformation, simply because Protestants did not recognize holy bishops, and when ten thousand of these Puritan settlers came over to America, it swamped the small Dutch colony in New Amsterdam. Because of neglect on the part of the Mother Country, however, these settlers were very dependent on the Dutch community for the first little while, and especially on Dutch trading ships. (Don't forget that Holland was just on the rise as a tremendous trading nation at this time, and they were still in control of the luxury trade as well, including all those items connected with the Saint Nicholas celebration.)

During this period, the Puritans were gradually taking over the Dutch colony, including their customs; but they had done exactly the same thing as their counterparts in Europe had done; that is to say, cut off all ties with bishops, and so taken all religious sense out of the December 5th fesitvity. On the other hand, the hard, sparse existence in the wilderness gave the custom of special, luxury item gift-giving a particular appeal to the immigrants, and they dearly wanted to take over the holiday, if only they could find a way of removing the association with the Catholic Church. They did it finally by removing the garments of a bishop from the Nicholas figure, (replacing the mitre with a sleeping cap for instance) and by shifting the date of the celebration to Christmas Day.

Now a curious thing happens; the holiday, virtually forgotten in the Old World returns to Europe in its revised form and becomes popular again, and the Germans (who formed the bulk of the early settlers to New England) translate the name Saint Nicholas to the equivalent: Santa Claus. Thus it is in New England, after sixteen hundred years, that the marriage of the two great holidays takes place, and it is the Dutch, who had already married the holy idea with the profit motive, that promote the commerical aspect of the result.

It doesn't take much imagination to see that if you commercialize one part of it, soon the whole thing gets out of hand, especially when, like the Puritans, you have deleted the religious connotation from the patron saint. Santa Clause, no longer a bishop, could hardly be allowed to retain his origins in Catholic Spain either, so his new home became the North Pole. And as for Black Peter, well! the slave trade was in full swing by this time, so the veneration of any balck man had long since disappeared, and since the Eskimos weren't known, and the Indians despised, Santa became a pretty solitary figure, with only reindeer, (substituted for the white horse he'd had in Spain), to accompany him. Mrs. Clause and the elves were the additions of a kindlier age."

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Iran:

The third world's war game

Explanations abound about the present crisis in Iran, both in local and foreign quarters. Some of them are too simplistic: "Communists are behind everything;" "this is the result of an unholy marriage of extreme right and left;" or as someone recently put it, "Iran today is torn between the crown and the turban." Prominent sociologist Ehsan Naraghi is a scholar with a wide-ranging insight into present-day Iran. Naraghi is Professor of Sociology at Tehran University and presently heads the Institute for Research and Planning in Science and Education. He has also been UNESCO director of youth affairs for five years. His recent works *Ghubat-e-Gharb* **and** *Onke-khud-Dasht* **have been very popular both in Iran and abroad; they latter has been translated in French and other translations are underway. Jagdish Sharma has talked to Naraghi for this article on "Iran's years of discontent". The first part of the article, "The Genesis", traces the background leading to the present situation. Reprinted from the** *Kayhan International,* **Tehran, Iran [Oct. 6 & 17, 1978].**

The present crisis in Iran is the cumulative result of what has gone on in the country over the past two decades, going back in fact to the time when the Tudeh Party was outlawed after the downfall of Mohammad Mossadeq, says Ehsan Naraghi.

The conditions at the time necessitated a strong government, therefore all decisions were made at the top of the pyramid. And the handpicked governments followed the policies in political, economic, social and religious fields which slowly led to the present crisis.

Politically, Naraghi says, the present crisis has emanated from the every widening distance between the ruler and the ruled, the absence of legitimate political activity and political communication. The processes of policy formulation, adoption and implementation were all merged into a political group.

Naraghi identifies three disparate groups which were united to form the ruling clique: the ex-Tudeh members who were more opportunistic and ready to sacrifice their political ideology; the Freemason group which developed its activity in Iran after World War II; and the technocrats.

The three groups shared the common goal of wielding power. They also shared the common disregard for the people they ruled.

The ex-Tudehists, Naraghi says, were goaded by the loss of "their ideological limb" and the cynicism that ensued; the Freemasons obeyed their code of secrecy and the loyalty of political brotherhood; and the technocrats in their faith in the specialist knowledge of techniques they possessed.

The result was an utter disregard of the people they governed. The policies pursued were guided by the principle of self-perpetuation through repression: the Ex-Tudehists enforced direct repression, technocrats used it indirectly and in the case of the Freemasons, it provided a cover for their secret activities.

Politics became a forbidden word. Whatever political activity existed had to go underground and work clandestinely. Naturally, those who enjoyed power did not employe politics to achieve it and over a period became completely devoid of political sense.

In these events the ruling group find themselves at a loss with the present liberalisation. They have become so used to enjoying absolute power sans politicisation.

In the economic field, the ruling elite were guided by the technocrats' notion of development. They measured development in terms of GNP rate of growth and investment. The growth rate and GNP were helped by the oil revenues to soar to a very high level. Investment, which became possible, was directed to capital intensive heavy industry.

Huge projects were initiated, most of them with the collaboration of foreign corporations. The Petrochemical, copper and atomic energy programs are well known examples. Technocratic heads of many of the projects were swamped with huge budgets, most of the time knowing what to do with the funds.

Too much was expected in too short a time. Many of the projects were so over-ambitious that they were doomed to fail from the start. The consequences went beyond the simple failure of projects; they engulfed the whole fabric of Iranian society.

One obvious consequence was a very high rate of inflation. Too much money floated around for too few goods and the money circulation filtered down and affected almost everybody. And, as the technocrats responsible for the projects were continuously under pressure to spend their budgets, many of them could not resist the temptation for personal gains from such a situation.

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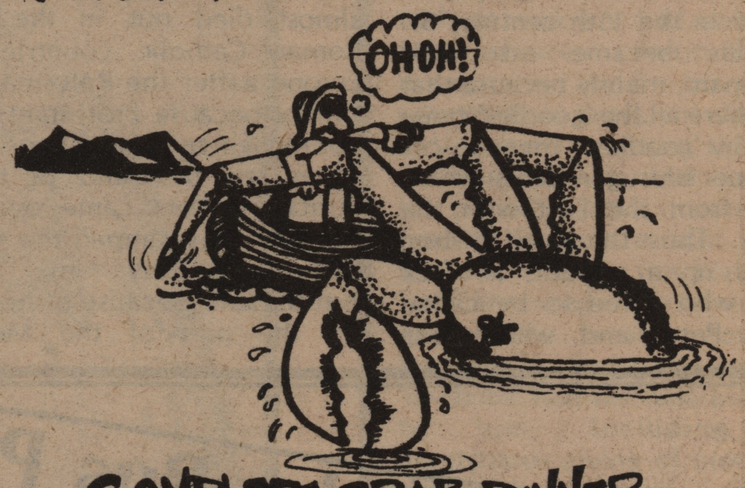

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produce or import anything and sell it at any profit. *"Besaz befroosh,"* meaning produce and sell, became the catchword on the Iranians lips.

The technocrats ignored agriculture completely and whatever little attention it did receive, was directed to the mechanisation of farming. In most cases, the result has been disfunctional. Today we grumble that the country has to import a huge proportion of its food requirements.

The promotion of consumer society sutied its promoters: expectations rose at breakneck speed creating more demand for consumer goods. This explosion of expectations brought about more inflation. People were paying more than half of their monthly income in house rent. Expenditure soared to such an extent that ordinary people were not able to make ends meet. A second or third job became common for every one. Price control measures employed proved to be very temporary and unable to break the vicious cycle affecting the whole society.

Naraghi was more vocal on the social consequences of the policies followed both in political and economic fields. As the governing group had an utter disregard for the people they governed, their policies led to a dislocation of the traditional Iranian way of life. The stress on industry and consumer-oriented development and an aversion for agriculture and rural life led to mass immigration to the cities.

This type of urbanisation at such a rapid rate ruined community life for most people. Policies pursued failed to see the importance of village communities, reducing them to simple units of population and production. It was this type of ignorance that governed policies like combining 50,000 small vilages to form 5,000 in the hope they would prove to be more logical units of population leading to more production.

They could not see the social, cultural and communal bonds which go to make an Iranian village. In their view these were colonies of people like any urban Western colony. Their guiding principle, according to Naraghi, was computer-oriented formulae coloured with a colonial mentality to rule and administer. It was mechanical view that reduced people to mere units of consumption.

Naraghi points out that many of these points against the technocratic mentality of the ruling class have been discussed by him in his numerous speeches over the past three years and compiled in his book "Tama Kham" published six months ago.

The policies worked towards alienating people from the political, economic and social mainstream of the society on the one hand and created a worse kind of disillusionment on the other. They failed to understand what was happening. The dominant value-orientations of the people met a daunting challenge in the technocratically built society.

As a sociologist, Naraghi is able to cite numerous examples of involuntary loss of some of the very basic values which held Iranian culture together and provided it a special character.

In the religious sphere, the gap between the state and the people widened even more. The three disparate groups forming the ruling clique had no faith in the power of religious sentiments in a highly religious society. But their aversion to religion worked towards increasing religious activity.

More mosques were built in the period and more faithful attended religious gatherings. The pulpit became the forum for an outlet of grievances and the place to search for a ray of hope in the face of complete disillusionment.

The faithful turned to prayer for the return of Imam Zaman, the only one who could save them from their present injustices. The personalism of the religion counteracted the impersonalism of the state apparatus. "Doa-e Nadhe" the wailing prayer for the reappearance of the last Imam Mehdi became a common feature of Friday prayers.

The bureaucratic chiefs of the government apparatus became the symbols of cruel caliphs exerting suffering on the Imams and they became identified as direct enemies of the faithful. The movement received financial support from all Muslims, especially the traditional merchant class in the Bazaar who were themselves the victims of modern business replacing their way of life.

The Iranian Constitution, which allows for the sacrosanctity of Islam and the Monarchy, is not contradicted by Naraghi in his analysis. He sees it as perfectly logical and workable provision of the constitution. Naraghi sees the relationship between the two as that of the father and son the spiritual heads are supposed to provide the moral support to the Monarchy and supervise the law-making adoption and implementation process. The monarchy, on the other hand, represents the vitality and zeal of youth, continuously renewable through succession. Naraghi says the two were to complement and supplement each other, the Monarchy representing the unity of the nation and the spiritual leaders through their piety and simplicity, providing the moral support to the state.

But unfortunately, inspite of the Monarchy's personal faith in religion, the relationship did not work as was intended in the Constitution, with the dual role becoming confused. The state apparatus, which was bound together by hunger for power, failed to recognize the value of the delicate relationship and the power of religion.

Thus ignored, the religious institutions gained more strength. At times, the state became even repressive of religious activity, giving rise to counter aggressive movements in religious circles.

Today religion is an institution with a very wide network of service for the faithful. It is not an exaggeration to say that this network can beat the technocrats even in their own expertise of management. The recent help organized for victims of the Tabas earthquake proved the point with religious institutions succeeding in reaching the needy where the government administration failed.

Naraghi believes that most of the strength enjoyed by the religious leaders and institutions today stem from the weakness of the ruling elite. The delicate balance between the state and religion necessary to implement the Constitution has been destroyed by the ignorance of the ruling group.

As a result of such policies pursued by the ruling class over the past twenty years, an elite-masses gap, breakdown of legitimate political participation disregard for the rights and freedom of the individual, and the dissillusionment caused by the technocrats' view of economic development and society, occurred. The cumulative effect of all these developments of the past two decades has eventually reached such proportions it cannot be contained by the present state apparatus, at least not without some fundamental changes.

Though the Western model has failed in Iran, it has left its mark in many ways, Naraghi believes. It has dislocated the roots of society, alienated people from the direction of progress which has led to discontentment with state-directed goals, and repressed people's demand for justice and fair play which are now being fully expressed.

The confluence of these effects is at the basis of the present emergence of the crisis, which Naraghi calls the "crisis of identity" and "national personality".

When Reza Shah launched the process of Westernization and industrialization, immediate results proved that the Western model worked. Technology was adopted and its fruits demonstrated the superiority of Western methods in bringing about modernity to Iran. The monarch was able to strengthen his control ove rthe whole country through a Western-style army, police, gendarmerie, schools, central bureaucracy, railways, roads and telecommunication system. The tempo of the process of Westernization became faster after World War II and accelerated further with the increased oil revenues in recent years.

Naraghi traces two parallel strands of development which should be understood in order to appreciate the present situation fully. On the material or physical plane Iran in this period experienced an economic boom, increased production of industrial goods, and exposure to Western-style luxury with an avidity for increased consumption of goods.

Growing state control over everything brought about increased bureaucratisation of administration and a breakdown of traditional relationships, on wich Iranian society was based. The developments challenged the very basic values, attitudes and the Islamic belief pattern.

Naraghi notices that the relegation of religion to the background by those who pursued the goal of making Iran a modern industrial nation in the shortest possible time, made the religious leaders ponder more on religion for answers to many questions faced by the Iranian people. It led to a refinement of social concepts in religion, a kind of renaissance of old beliefs and their modern interpretation, especially of justice, liberty, rights of the people and the relationships between citizens and the state.

[*Continued next page*]

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IRAN

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Many of these concepts revived through new interpretations, found direct relevance to people's lives. One such idea which Naraghi regards as very important is that of *"bay-tol-mal"*, community property. It implies that every Muslim has a right to know what happens to public property. The religious leaders explaining the Shi'ite Hadith cited "Hazrat Ali blowing out a candle belonging to the public when he started speaking on a private matter to his counsellors."

People, able to relate to such instances, found the secrecy maintained by the state apparatus against the Islamaic code and it was no wonder they sought to know what was happening to the national wealth. Thus Naraghi finds that political and economic interpretations of the traditional concept have been influential in creating the present discord.

In practice what they perceived happening reflected a complete disregard for such values. They saw government officials become transparently rich in a short time. The accumulation of enormous wealth by industrialists, contractors and businessmen was unacceptable to the common people. They were paying taxes while aware of the fact that many who should have been paying them were getting away without paying them. Certainly they were aware of the injustices on the basis of favouritism, nepotism and corruption. At the same time, they were fully aware that in Islam, justice and fairplay does not make any distinction on the basis of rich and poor and the influential and non-influential. Hence a strong reaction was imminent.

In Islam, an individual, rich or poor, is fully integrated in society. The rich, however, have far greater responsibility towards the underprivileged members of the community. Naraghi, therefore, regards Western-style individualism as foreign to an Iranian mind even though he accepts that Iranians are quite individualistic in their own way. The concept of *Ommat* or community life, that is individual vis-a-vis other people, has certain well-recognized responsibilities and duties to society.

Thus, Naraghi explains, the demand for justice, fairplay and accountability of government officials for *bay-tol-mal* is what brings about Islamic socialism. It is, however, different from the egalitarianism implied in Communism. Communism bases its concepts of equality and social justice on class war and exploitation of one by the other. There is no such class differentiation in Islam. The question of the needs of the individual is resolved quite differently.

But in recent Iran the upper rungs of society went on accumulating wealth with conplete disregard for these Islamic values. The religious leaders, compelled by their duties of promoting such values, went on creating the necessary consciousness against injustice by the state apparatus as well as corrupt individuals.

The same reaction was aroused in others exposed to the communistic ideology. They were also against the accumulation of wealth in a few hands, inequality and injustice.

However, Naraghi believes that Islamic values related to socialism have had more effect than the communistic ones in bringing about the present cries for fairplay. He stresses that Communism as such has not gained roots in Iran. Nevertheless, Communists have managed to use the situation for tactical gains. They have also used religious interpretations to arouse discontent. Hence, the so-called "unholy alliance of Communism and Islam." The present forum against the state apparatus is shared by both, but for different reasons. Islam, according to Naraghi, is a very egalitarian religion. It embodies a social system which is socialistic in the real sense, "a phenomenon not understood by Western observers," he says.

Naraghi sees the present crisis as one of identity and national personality emanating from the danger to the quality of life. He feels that the Western brand of social welfare and many other schemes, though well-intentioned, have not been successful, firstly because of the bureaucratic jungle that surrounded them, and also because people were not able to identify with the standardized form of services.

He particularly refers to the school meal program. It was well-intentioned, but became a wasteful exercise. People want the right of choice and it is here, Naraghi points out, that Iranian individualism is at work. They want socialism without uniformity and standardization.

The Western brand of socialism rests upon the monolithic approach in which the state gains control over people's lives. But the Iranian people have always wanted the least possible interference from the state. The technocratic approach to planning and policy-making in Iran completely disregarded people's wishes and rights to choose and decide for themselves. This approach, Naraghi considers, is completely unsuitable for Iran.

Historically, Naraghi says, it is understandable that the decadence of the monarchy under the Qajars required strong centralized policies from Reza Shah. But their continuation over a period of time destroyed the socio-religious foundations of Iranian society. Islamic beliefs were based upon the idea of a just monarch pursuing just policies. At the same time the people expected to know the direction they were following, and not a vague dream enunciated by a monarch, trying to turn Iran into an occidental modern state. These dreams were shaped by technocrats educated in the West and ignorant of Iranian undercurrents. Like the Western intellectual elite, they kept themselves over and above society.

In this process, the quality of life was degraded. Naraghi referring to his book on "quality of life" published recently, points out that he has been saying all along that we must pay attention to people's expectations in drawing up policies. He stated there what people expected of their governments and municipal offices. In fact it would be true to say that the dreams of the people were different from the dreams of policy-makers. People saw their sovereignty lost to the huge monolith of state apparatus. In pursuing these policies, or their own goals, the government created more and more controlling mechanisms.

Naraghi also points out a general principle that whenever there is something kept secret from the masses through repression of knowledge, it is bound to give rise to corrupt practices. The outlines of the dream were made known to the public, not what actually was happening, so the knowledge of real achievement is repressed. The officials adopt corrupt practices in order to keep up the appearance of attainment of goals.

The present rally of people against all secrecy, corruption and malpractices of government officials is a direct consequence of these happenings. And this is an all-embracing movement in which all are involved: ordinary people, clergymen, farmers, students, bazaar merchants, writers and workers. It is a kind of rebirth of society, says Naraghi.

The present wave of strikes should teach us to consult, understand and respect others opinions. He says that according to his sources in the Ministry of Labour, 70 percent of the demands of people on strike are just and fair; which any good management should be able to resolve through mutual give-and-take. In his opinion, only the five percent of the strikes or demands have been politically inspired or with some extraneous connotations. He warns that if the just demands are not resolved through negotiations, the five percent politically-inspired minority may take over the leadership of the strikers. He thinks it is a time for learning to understand each other and use patience.

Naraghi sees the present mass-movement beyond the simple dichotomous classification of "right" and "left". He says that the Western-educated intelligentsia, who has not been able to appreciate Iranian society, attach such simple labels.

They fail to understand that concepts like *"Haq"* have no right or left. It is based on the basic idea of righteousness. Here freedom comes with responsibilities. And the concept of *"Haq"* implies that if you are righteous, who ever you may be, you have a right and God is also with you. Islam, he says, rests upon the concept of *"vahdat-e-vajood"* which means the unity of man, government and society. They are not separable.

Economic justice in our society can be based on brotherhood and the idea of sharing all that one has rather than on the concept of economic efficacy. Ethics, efficacy and efficiency in our society are all reconciled if we follow Islamic tenets.

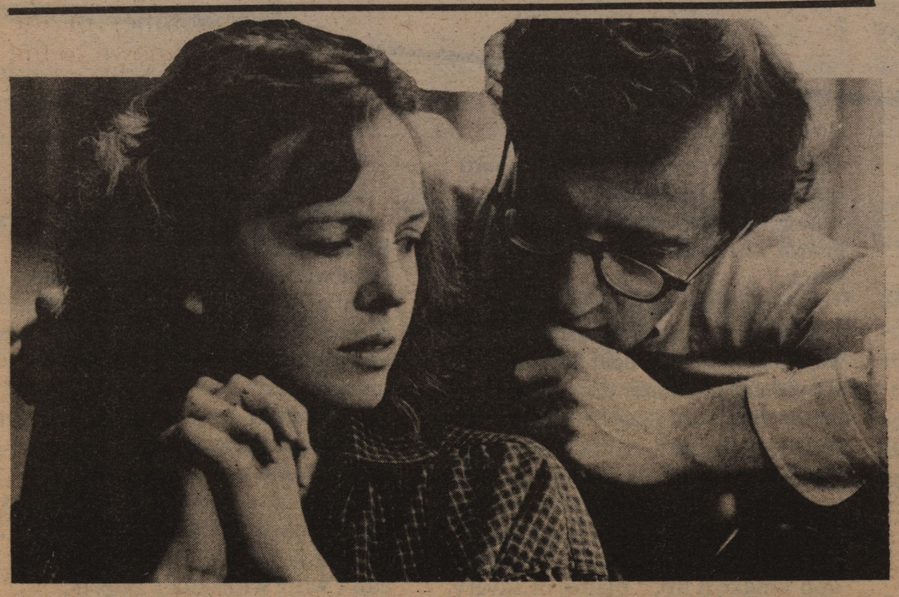
Naraghi believes that the present resurgence should be thoroughly appreciated and tolerated and a campaign for evolving a new social accord be launched. This accord should be based on understanding, trust and an honest appraisal of potentials and limitations.

Entertainment

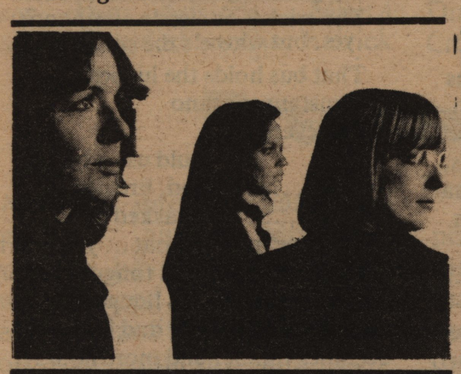
Interior motives no good

by Cleve Dheensaw

Remember the pseudo intellectual art film crap that Woody Allen often satirized so well in his comedies? Well, Woody has pulled a double whammy on us and has himself made such a film. Imagine, we always thought he was on our side, but he turns out to be one of THEM—all along he's been a closet intellectual—a latent highbrow. Yes, Woody's first serious film is here. It is called **Interiors**, and the whole thing just doesn't feel right. It is as if a deep and loving trust between comedian and loyal audience has been violated. It is as if motherhood was no more. It is as if Sunday afternoons now meant chess instead of football. How could you do this to us Woody?



Directing Keaton in Interiors



Interiors could have been cloned from any number of Ingmar Bergman films, in fact more than one critic has noted that it is nothing more than a Bergman style film Americanized. It is certainly as pretentiously arty as any of Bergman's works, and it is also an extremely artificial film.

If **Interiors** starts a trend, what can we look forward to? Mel Brooks filming a serious adaptation of Chekhov's **The Seagull**? Steven Spielberg remaking **Persona**, while Bergman directs **Jaws III**? Let's hope it all starts and stops with **Interiors**. There is nothing worse than a director who is wallowing aimlessly around in material out of his genre or style.

No doubt people will write shelves of books about **Interiors**, discussing its contents and its meaning. I won't read any of them. I'll be too busy reminiscing about **Sleeper**, **Bananas**, **Love and Death**, **Annie Hall**, **Everything You Always Wanted to Know About Sex**, etc., and remembering what a comedic whiz Woody once was, and what a shame it is to waste that wizardry by not using it.

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Ode to the spud

by Robert Moyes
Martlet Staff

Ah, the humble potato. Its potential as a gourmet food largley ignored, its history virtually unknown, and its yeoman service as one of the world's staple foods unfairly demeaning, the poteto is an unsung hero. Truly we humans are an ungrateful lot. We xcrape the potato's skin off, leach its flavor away in boiling water, then complain that the glutinous mass on our plate is tasteless and dull. We carelessly pick up a bag of Idaho Reds at the corner store, never pausing to marvel at how the potato - originally cultivated two thousand years ago in the Andean highlands - was taken home by the 16th century Spanish explorers, quickly to conquer Europe. Originally crushed under foot, left to dry in the sun, and later made into a "Bread" by scattered families of primitive Bolivian Indians, potatoes are now produced on a phenomenal scale - three hundred million tons annually. But familiarity seems to have bred contempt. Frequently the innocent victim of shrilly vituperative weight-watchers, a medium-sized potato contains only a modest seventy calories. Too often do we groan "not potatoes again." And the Irish - such as they are - owe their very existence to this vegetable. Oh, we have been unkind!

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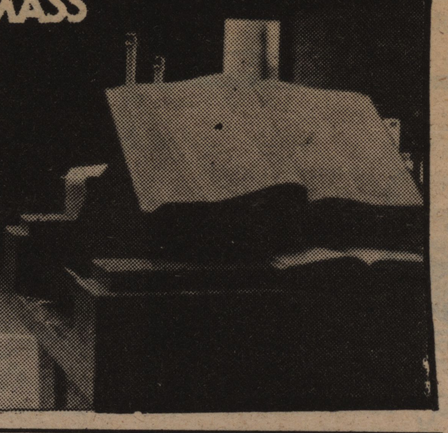

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Someone's Laughing

Someone's laughing: ho-ho-ho-huh-haw—

Slowly, heavily, damning ceaselessly . . . . he wrote. The pines above him throwing their burnt needles in torn, hair-net fashion shaded the ground on which he sat, cross-legged.

Behind my back and my ankles
Feel heavy, flabby, ... even her ankles have swollen, he thought, but not ugly, really, they look smooth and oily, . . . the sun maybe - but she isn't that well tanned - after two months she should have been tanned black. Too much time spent in her damn churches,
Lord:
That does feel heavy.
Does that mean Lourdes
Is a heavy town? . . . Sorry, but, . . . sorry? They don't look that small, . . . red uniforms, white shorts, it's TRUE their feet and legs are tinier and shorter than usual but they can't see me, . . . no, empty and still as ever. Scaly things these pines, . . . her face always dried up, vaseline all over her lips, would she be shocked?...Yes, I'll put that down.
. . . Sorry.
I know what you're thinking.
Get those weights off my legs
God!! . . . a good brother, a good joint brother, . . . working in a bar, the Prince Charles . . . the P.C. you and your queer friend were always saying. You're so damn tall and shit, did you hear that, your moustache clipped, black pants, white shirts, . . . dark pants, white socks, queer for sure, what's Julie off to next, university . . . we'd do things together . . . but what was it she, . . . up north and find a job on the Queen Charlottes or Baffin Island, . . . but . . .

Everything feels so heavy.
Now even my eyes
Would rather rest
And close their ears ...who wants to get contac lenses, her eyes are green, an ugly colour, . . . virginal white is what she should wear. Sending me a book on how to become a Christian, still, that body was smooth and exotic, ... cooler now, thank God, . . . wait a minute just an expression now put down something.
Upon this hot singing,
Voices without bodies world . . . . end of first verse, dot, . ,. . . something sensuous, an oily, Sea & Ski maybe - no Coppertone for her, she's a great consumer, Christ how could I ever! . . . and the damn songs she's always singing at the lodge, We Shall Overcome isn't on the list yet, that damn guitar, Oh yes, I like acoustic much better, Morning has Broken and Bathed in the Tears that He has Cried, ... cooler, oh!, the end, must have burnt my finger the mark is too dark for just resin, ... dusty hot charcoal, burnt hotdog skins, must forget about that ...
The saliva in my mouth
Is balling up as it slides
Down my throat in lumps that sicken ... no nothing back there buy my finger, a wet carrot banging against ...
My gullet feels as if it was full
Of ...what's heavy and compact and really filling, like gramma's glad I didn't get there last week instead of Lloydminister, though Jerry and Anna weren't so uplifting either, porridge, gluey sludge in the sink wouldn't go down the drain you had to scoop it out with your fingers and scrape it from your fingers into the compost pail under the sink,... snakes or hard, twice split and re-grown worms with puffy, circular scars,
...Lead shot, like cannon balls
Discovered in parastalsis ...she was so clinical and neat and you should use hot water and soap, its better than iodine, or whatever the stuff was she said, ...my lab partner, We'll make beautiful specimen slides together, ... twenty-six feet four inches is the length of the foetal pig's intestine, larger or smaller? , snip, no don't make it up," blades of silvery, in sides scrathced diagonally shiny, come together and divided,
Divided into millions:
Ballooning shells in my esophagus
Pushing the walls ... covered with mythical dragons and crucifixes, and so innocent too, ... I'm out of trains, and planes and bicycle chains ... what was it she said? - I want Santa Claus ... summer, ... last summer and her parents were away for a few days, ... so easy how'd it happen couldn't happen now ... in a single bed with our underwear still on, ...
Out and making ears ring
With the train wheels' scraping.
Like chalk or fingernails on a blackboard ... but how'd it really feel? what colour, sound, sound ...,
Over the steel (nowhere near the golden) spike: ... place positioning, but how to say Jasper without saying Jasper? forget about it but sound, sound, ...
Boom, scraaape, rrcch!
Those birds behind me
Sound uurrruurrr, ... I don't feel you, black-marked finger against black body,...
Oh! What's that
Scrrrrrrreeeech! ... those damn mosquitos, outside in a sleeping bag, ... bloody dogs ... she could have come out from her cabin, it's in the hills, probably not much different from the hills around Valladolid this time of year, ... She ran out to Robert Jordan and slipped into his sleeping bag. You're cold he said put your hands here ..., Your lost she said. Someday you'll be standing , confident sure, she'd read from her diary last night, ... yes, with a bible in my hand.
The metal blade is
Being ... don't crawl up my leg, ant!
Or on my neck, bug! ...no, warm, even sunburned - buy dry, . coarse, ... silky soft and she liked my hand there, when we said goodnight it always took so long to pull away and tighten up against the cold on the way home, ... doesn't have to have happen now, oh! those bites are still itchy,
Oh! Blood on my nick
From that mosquito? ...it should have been in a field with only a blanket; something about a flea, ... John Donne..., did it work for him?,
Will I ever get
The chance
Again? ...train maybe, pretty slow below, took the train at 5:30 pee em that first time, last year, was going to hitch but she wouldn't let me ...
Scraape
Away that rust, blade
Cut blade, cut!!!
Sever it
In Two! ... end of second verse. Exclamation mark ! One more verse will make three, a nice lucky number ... the trinity, bloody church. A nice lady who made flower collages and invited her over for prayer meetings ...
My tonails
Are collecting a mass
At the back of my throat ... sweet, sugary sweet- even the raisins but the harshness is smoothed over ... an orange in there ! ... wait a bit, can't write with sticky fingers,
My gnashing sounds worse than
The cricket or cicada cacaphony
...yes, but where's the sound?
That bus holds the highest,
Constant soprano
I've ever heard.
Now, ...could use a bit of humour, ... oh, God, breathe carefully, ... never asked for a grindstone in my throat ... yet, lick it and squish it between tongue and ... loke icing sugar with lumps, add a little butter and milk and it slowly becomes thinner and more liquidy,
That peanut butter
Just glued my mouth and
Tongue together and
They want the marriage annulled ... didn't your mother say something about pre-marital sex? - Don't have it., she liked me then, couldn't understand why I didn't believe though,
Am I talking to myself?
Or to God?
My nick
Might be sunburned ... sun hasn't shifted much, ... still cool, cooler up here, ... it's all right to lie about some things.
From leaning over this
Paper (to write on my knees).
Uummm! ... shouldn't lie about sounds, but how can I reproduce them on paper? Try taste instead, ... touch? no, everything is smooth and soft and temperate,
Nutty Club Peanut Butter
I wish I could taste it
Rather than feel it ...regard it again - ... a Sidewalk Sunday ice-cream sandwich of peanut butter and finger ... regard it again... a brown fudgsicle licked down to thumb-width ... her thumbs had never obscenely stuck out from clenched fists - they always made the pointed door to the pointed steeple ...it was a steep climb,
Returning
May be a problem.
Getting off this hill
May be a problem. Won't you ... I might as well enter Your name again, it confuses the reader, symbolic meaning,.
Decide. Show me a sign other than
Kamloops, 400 km. ... should make it in six hours, less with a fast trucker, ... now for an imaginative and deep ending, ... she pulled into wild daisies through a grommet hole in my pack as I waited for the first ride, didn't even mention St. Christoper, ... he said that fiction is not real life,
Humans
Have an infinite
Capacity for self-deception
...Period

By Michael Havers

Lots of action for Vikes

BASKETBALL

In Viking action over the weekend, the UVic squad moved past Winnipeg for a 90-78 victory. It was an exhibition match which saw the Vikings picking up a few personal fouls. Craig Higgins and Ian Hyde-Lay, (21 pts), Greg Kazanowski, Mickey Welder, Chris Hebb and Robbie Paris (19 pts), Ted Anderson (13 pts), Gerald Kazanowski (8 pts), Ken Kirzinger (6 pts), Reni Dolcetti (12 pts), This weekend the vikings meet the Athletes in Action at UVic Friday at 8:30 p.m. McKinnon.

The Vikettes were dropped 52-51 by the Calgary Makoi Macs, Saturday night in Vancouver. It was the third loss of the year. Cindy Smith, Susan Shaw (11 pts), Jane Boe (8 pts), Michelle Belanger, Tracy MacAra (6pts). They were also defeated by the Winnipeg team by a score of 60-53. Luanne Hebb and Marilyn Brain led the scoring for the Vikettes with 16 pts apiece. Jane Favali (15 pts) contributed as well. This weekend the Vikettes take on Home Lumber at UVic, Friday 6:45 p.m., and the Vancouver Sr. A team Sunday at UVic 11:00 a.m. Lots of action over Xmas.

RUGBY

Norsemen took on the Agrarians last Saturday but went down with a score of 25-3. Bruce Townsend scored a penalty kick. That's it until after Xmas.

BITS AND PIECES

UVic Xmas Ski Trip to Schweitzer, Idaho is in the process of being organized. For further information regarding this contact Warren at 386-7624 or Dave at 598-2201.

Battle for number one

SOCCER

Vikettes played two games this weekend which put them in a three way tie for first place. The two other teams battling for the number one position are the Victoria T-Birds and the Dynamos, both registering 6-1 in the games recorded area. UVic is 6-0 with a game in hand. In last Saturday's 5-1 decision over the T-Birds, Moira Galbraith added another hatrick to her collection giving her a substantial lead in league scoring. Diane Macpherson kept the pace with two goals of her own. The T-Birds' goal came on a breakaway in the last thirty seconds of play. Sunday's game was a little easier and the Vikettes took a 9-0 decision over the Bombers. Diane Macpherson, Moira Galbraith, Dianne Pendray and Terry Crocker all kicked over two goals. Linda Hall, team captain scored her first goal of the season with a spectacular blast from 25 yards out. Next Saturday finds the Vikettes playing their toughest game of the season against the Dynamos 2:15 p.m. at Reynolds school.

Men's soccer over the holidays are, Dec. 10, Cosmo Royals, Heywood Park and Dec. 16 the Jackson Cup.

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Brewers boost brawn

Moving into January...the **Martlet** and Molson's Breweries have gotten together and organized an athlete of the week competition. For this to work the support and contributions of the various Level I teams is needed.

Each week the name of the player who has contributed the most toward the team is to be submitted to the sports box in the Martlet Office. For those who find it too far to travel telephone submissions will be acceptable.

Molson's will furnish the prizes and an athlete of the year will be selected from the athlete of the week winners in April.

I cannot stress enough importance of the role the team members, coaches and managers will have to play in the competition. Judging from the support received thus far there may be a few problems in getting the ball rolling.

The first submission must be in the officy by January 9, 1979 at 10:00 a.m. This is the latest submissions will be accepted. The name of the team member can be submitted with the results of the weekend games. Thereafter the submission must be in by 10:00 a.m. Tuesday, every week.

This contest is to expose the students at large to some of the efforts of the teams at UVic as well as to furnish the teams with competition, prizes and publicity.

It is hoped that everyone can rise above the apathy and contribute to this effort.

If there are any questions or for more information leave a message in the Martlet sports box or phone 477-3611.

Hockey problems

FIELD HOCKEY

UVic moved, along with Oak Bay, into second place with a victory in Vancouver Island Men's Field Hockey Association action Sunday. UVic defeated the Rebels III 2-0 at UVic. Don McKnight and Pat Dean scored the goals. Thats it for now.

In future action the Vikettes take on Oak Bay at UVic, Dec. 9, 2:30 p.m.; they meet the Spartans, at Spartans Dec. 16, 12:45 p.m.; In the new year, Jan. 6, the Vikettes take on Cowichan at UVic 2:30 p.m.

Second in field

LETTER

With the recent formation of the hockey club on campus, a few problems have arisen. The largest problem is completely unnecessary, in my mind. The hockey equipment which the athletics department possesses is virtually unavailable to the club members. Two of the first three scheduled games were undecided because of a lack of goaltender equipment. This equipment, along with sweaters and enough other gear to outfit at least fifteen players, can be signed out at the gym. However one's student card must be left. Because of the location of the rink, (Racquet Club) and unusual ice times it would be inconvenient to run back and forth the the gym picking up and dropping off equipment and student cards. This equipment has been sitting unused, gathering dust for the last five years. Now that a use has been found, and some dedicated students are trying hard to bring hockey back to UVic, the proverbial red tape is beginning to unroll. A simple, if not obvious, solution would be to sign out the equipment to the club on a seasonal basis, making them responsible. When this problem is solved the club will be hoping for student support to help them become financially independent from the Athletics and AMS. This can be accomplished by organizing dances, pub nights, etc... For this to happen the club needs the support of the athletics department initially.

Bob Hull, consultant at large.

PART-TIME INSTRUCTORS
RECREATION PROGRAM

Sannich Parks and Recreation Department invites applications from persons interested in instructing adult and children's programmes on a part-time basis. Instructors are needed in all areas of the arts, hobbies, crafts and physical activities. Please reply in writing to:

Community Recreation Programme Supervisor
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Barley mowed under

AUNTY HIGH OVER THE BARLEY MOW
by Dennis T. Patrick Sears
[McClelland and Stewart]
Book Review by Gordon Seal

Aunty High Over the Barley Mow is reheated, flavorless, and non-nourishing memories for sale.

As yet another tedious treatment in the overexploited **Who Has Seen the Wind** genre, it is a book that drags the reader mercilessly through the garbage-can of childhood, through the insecurities, the dependencies, the fears and traumas and tragedies, as we share the growing pains—and there are many—of the two main protagonists, Saskatchewan-born children who bear the unlikely names of Padraic and Brigid, mercifully nicknamed "Patch" and "Bride".

It is, of course, a '30's-depression story, as if no later era in this century was worth growing up in. Yet, in this instance, our family receive dustbowl deliverance in the form of inheritance of their grandfather's Ontario farm. Still, it is to another small rural community they go, and we, as readers, are spared none of the small-town parochialism so typical of the time and place, and so oft-touted today as "wisdom in life's ways": the vicious fistfights where the losing party must choose between humiliating retreat or physical crippling, the country fairs and barnyard-vernacular, all in the worst Steinbeck tradition, though lacking even the genuineness of Steinbeck: **Aunty** could have been merely a bad dream.

The first crisis occurs when Mother (capital "M") runs off with a travelling salesman; we never hear of her again. Of course the obligatory spinster aunt is ready to take over, of course she is nasty and eccentric and of course she must be gotten rid of; in this case she suffers some sort of mental breakdown and is carted off to the asylum for good.

The next major crisis, which also precipitated the downfall of the spinster aunt, is the violent death of Father in a car accident, described in all its gory and intimate detail, yet lacking the simple pathos that would bring home the immensity of the tragedy for all involved, and perhaps also bring the story, so far told, together; the pathos that is offered does neither. Even so, there is hope: despite their loss, we hope this will finally propel Patch and Bride into adult independence. Alas, it is not to be. Their next protege is Nancy, the late father's 'fiancee', a sexual woman, and the most appealing personality in the book. As well, her observation of "bucolic minds" in the townspeople is probably the sagest, and we feel that at last here is someone with at least *some* insight.

Protagonist puberty is finally reached when Patch first sees a naked woman, his own sister Bride, as sexual: "Her breasts were like pear-apples, and a dark V of hair was spreading up toward her navel." For her part, Bride observes, as though she had never known before, that her brother has a penis: she exclaims: "Hey! It's growing! It gets bigger!"

Albeit, the story does not: it ignores its own feat of having caught our interest, and we are instead shortly subjected to the mandatory lengthy and guilt-inducing moralizing of the local preacher on the subject of masturbation. It was so disappointingly expected that when it occurs it fails to inspire in the reader even mild indignation.

The book's imagery, though generally uninspired, is in sufficient quantity, and adequate for its purposes, and the book itself probably achieves its highest moments in those occasional similes which are surprisingly and pleasingly Canadian: a "face glowing like a Quebec heater", for instance.

Most of the action is provided through the dialogue, which is expertly done, yet tiresomely, interminably barnyard, stuff even Charlie Farquharson wouldn't tough: "...a woman's life is like the morning dew—as apt to settle on a horse turd as a rose." And the expressed emotion is too often maudlin.

We are now well into the second half of the book, and adult sex finally rears its welcome head, briefly; and though clumsy, it is not altogether uncharming for that very reason: in his first back-seat lay, with a local girl, Patch: "...learned that sex was a wild tearing at one's back with blood-red finger-nails; it was a clawing, biting, shaking, animal thing with a soft, yet firm body moving swiftly and in perfect unison with my own, until the sky tipped and one corner of Paradise showed through." Still it isn't a passage one would be tempted to read holding in one hand, and don't look for any.

The title of the book turns out to be the name of a popular childhood game of its day, and for this reason will probably attract the audience it was, it seems, aimed specifically at. But the book is anachronistic. It is not a book for today.

In the words of one of the characters: "boys o boys, those were the days of real sport. The boys were caught on one side of the stack, the girls on the other. If you caught the ball you ran around the stack and kissed the first girl you came to..."

If you were not into aunty-high-over, if you were sensitive, shy, sexually unsure, if you never "caught the ball", never got to kiss the girl or were refused the kiss having earned it, then this story is not your life. Pull up your socks, boy.

Reaching the end of the book, no small achievement considering its 300 plus page length, we find Patch has finally come into possession of the farm, and on the eve of her self-willed exile back to the city, from whence she came, the seductive Nancy is finally bedded by Patch, who is too drunk to appreciate it. This is the real tragedy of the story.

The intended tragedy follows shortly thereafter, with the death of Bride, and it is here we encounter the "twist" of the story: only one woman was good enough for Patch, ever will be, and that woman was his own sister, Bride; again we see the relevance of the title ("...the first girl..."). Although ever-platonic, she was his true love all along.

He grows old alone.

If you liked **East of Eden,** if you liked **The grapes of Wrath,** and if you also want to regress to a contrived, trauma-packed childhood, this book may be for you. If you simply like Steinbeck, **Aunty** isn't necessary reading.

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WANTED: female to share 2BR townhouse, non-smoker, preferably in 20's. Good location, close to UVic, $130 incl. utilities. Phone after 4 at 598-4944.

WANTED: Guitar Player issues: June '77, Nov. '76, Nov. '75, July '75, June '75, March '75 and earlier first 7 issues of "Modern Recording". Phone Dave at 477-6167 afternoons or evenings.

WANTED: deleted albums: Jimi Hendrix: War Heroes, Rainbow Bridge, Get that Feeling; Budgie: Squak; Cactus: all albums; Ted Nugent: Marriage on the Rocks, Survival of the Fittest. Phone Dave at 477-6167 afternoons or evenings.

2 female students living in a spacious downtown apt. close to bus, require either third occupant (rent $84 monthly, prefer non-smoker) or living space in house close to UVic with reasonable rent. 383-1685.

Tutors wanted: for basic elementary skills in reading, writing and arithmatic for troubled adolescents. Two hours a week. Phone 385-9512.

WANTED: person to share house with two other males. House is 3BR, stone fireplace, beside Cadboro Bay Village, 10 min. walk to UVic. Rent $133 monthly (includes utilities). Available now or on Jan. 1. Call Tony at 477-1078. Be persistent!

Going to or thru Southern Alberta on or after Dec. 21st? Will share gas and driving. Call Irwin 385-2229.

WANTED: mature female to share character home. 2 miles from UVic, seaview location, bus-route. Available Jan 1 or before, rent $134 monthly plus utilities. Please call Faye at 477-8503 anytime.

WANTED: female roomate to share modern 2 BR apt. in Rockland area as of Jan. 1 '79. Close to town, on UVic bus route and reasonable. Phone 386-0933.

WANTED: one copy of "Politics in China" by James Townsend. Please phone 721-5384.

Going to California for Christmas? I am looking for a ride to San Diego (or anywhere past Stockton along 15) and will share in driving and expenses. Please ask for Dede at 598-6276.

WANTED: I need a ride to the East Kootenay area after Dec. 19th. I'm going to Invermere but Goden, Banff, Cranbrook or Nelson would be great. Will share driving and expenses. Phone Gretchen 652-4975 evenings.

WANTED: any car that will run for a few months. I can only spend about $100 and need one immediately. If you know of any, please call Suzanne at 598-2817.

WANTED: ride to Kelowna Dec. 22-24. Phone Alan 385-6978.

Recorded music required by law students for wild and crazy social gathering on January 27, 1979. Contact Neil Campbell at 592-0841 or local 4838/4839.

Two students needed to sit on a committee to plan construction of an on campus residence for married students. Contact Dave Connell in the SUB or phone 477-1834 (office) 477-9273 (home).

Heading towards Jasper after the 19th of December? If you want someone to share driving and expenses on the way, call 595-2493.

Heading anywhere north for Christmas? Need help paying for gas? We're trying to get to Ft. Nelson. If interested and on route, please call Wade or Juanita Allen at 479-0752.

Need ride to Calgary on Dec. 26 or 27 for two. Will share driving and expenses. Call 384-9630 or 595-6573.

WANTED: to buy or commission, fine-line drawings, price negotiable. Call 382-6206 anytime.

FOR RENT

FOR RENT: 1BR apt., avail. Jan 1, partly furnished RENTED ..ets, quiet block, handy to dow.. .. $185 incl. heat, parking. Call 4.. 7-9 a.m. or 5-7 p.m. or 382-2865 anytime.

FOR RENT: private one BR, one room plus bathroom house for rent. Oil stove provides cooking, heat and water. Located three quarter miles from UVic on street just off McKenzie. Patrick at 656-3555. $120.

PERSONAL

SF/Fantasy—Canada: are you interested? All visual (B&W) or literary submissions to 10 pages considered. Double spaced, RSVP in Canadian. Enclose self-addressed stamped envelope, deadline Jan. 31, 79. Editors: Chronospore Magazine, 401-2639 Fifth St., Victoria, B.C. V8T 4X6.

Kundalini Yoga classes, Mon, Wed, 6-7:15 in West Lounge in SUB. No charge, all welcome.

"Honky Tonk Heroes" country-rock band is available for bookings. After 5 call Rich at 388-5984 or Joe at 595-8282.

Sign up now for the UVic Ski Club's annual Xmas ski trip. Ski the powder of Idaho for only $250 inclusive for 7 days. Check it out at McKinnon or phone Warren at 386-7624 as seats are going fast.

To All and Sundry: the number of people on campus interested in practical joking is large enough for our purposes. If you want to join, call Garth Spencer at 382-6340.

1979 is the International Year of the Child. How are you getting involved? If your group or organization is interested in participating in parades, displays or picnics, contact Mary Shannon at 658-8936.

Due to the bounds of good taste, and space limitations in our warehouse, the Sealing Club regrets that it will no longer be able to purchase small children for clubbing practices.

LOST: in the Physical Anthropology lad on Mon. 1 pr. of sheep skin mittens, great personal and sentimental value, not to mention the loss of warmth. If found please phone Stuart at 595-7444 or return to Anthro office.

Obelia: got those pre-Christmas blues? Well,....have a holly, jolly Christmas and in case you did not hear, Oh by golly have a holly, jolly Christmas this year. F.C.M.

LOST: ladies watch, silver with square face and blue dial, lost Sat. Nov. 25 from washroom in Lower Commons Block. Any info or return of watch would be greatly appreciated. Contact Kathy in 314 SAC, Craigdarroch Res. or phone 477-6981.

All Star Wrestling: coming soon! Mixed doubles featuring Daring Dave and Naughty Norrese in the "Snevar Moor". Tallies will be posted.

The UVic Whaling and Sealing Club has been cancelled due to poor taste.

FOR SALE

Firewood for sale: alder and fir, good quality, $55 a cord. Phone David (Duncan) 748-3602 and Greg (Victoria) 384-1505.

FOR SALE: 1 BR condominium, University Park Terrace (1870 McKenzie), near Raquet Club, within walking distance to University. Priced at $32,000 for quick sale. Now vacant. To view call: 598-5144, Ralph Keller 388-4076 T.L. Mann & Assoc. Ltd.

FOR SALE: boys bicycle, suitable for 4 to 6 year old. Good condition, $30. 477-9409.

Erik Lund Photography: Portraits, Weddings, Passports. Academic Regalia, special student rates. 4190 Shelbourne St. 477-0222.

FOR SALE: Pentax ME outfit, complete with motor drive, Pentax 28, 50 and 100 mm lenses, doubler, filters, flash hand grip, accessory case. New over $1,100 for sale $750 cash. Just over a year old and not a mark on it. Phone Richard at 384-9966 around supper hour.

FOR SALE: ladies ski boots, size 6 for $20. Kastinger, has buckles, phone 721-3005.

FOR SALE: 1 BR condominium, Newport Ave, Oak Bay. Incl. heat, hot water, free laundry, $29,900. Immediate possession. Phone (collect) 754-7467.

Kodak Christmas—brand new instant EK6 camera for sale (or trade for used 8 mm) cheap. 384-0858.

FOR SALE: Yamaki 12-string folk guitar, excellent condition, only a few months old. Hardshell aligator case with plush lining incl. Must sell, only $300. See John Fawcett, Sir Arthur Currie Hall, 104, Call 477-6981 evenings.

FOR SALE: girl's Gloverall blue duffle, size 14 for $45. Phone 598-3988, ask for Kate.

FOR SALE: '78 Honda 50, near new condition, asking $400 or best offer. Phone 598-4944 after 4 p.m.

FOR SALE: Ampex 406 "professional" recording tape, available on 10" reels, new: $9, used: $6. Robert at 477-3826.

FOR SALE: icelandic sweaters, 100% pure virgin wool, all diff. sizes, colours, patterns, for $70. For more information, viewing or orders, phone 478-5156. Hand crafted in Victoria.

FOR SALE: 47 gal aquarium, filter, pump, heater $100 and complete ski outfit with skis, poles and size 10 boots. Phone Gary 595-5633.

FOR SALE: 2 Datsun 510 snow tires mounted on rims, like new, asking $50. Phone 477-5766 after 6.

FOR SALE: 1963 Pontiac Parisienne, automatic trans., power brakes, runs very well, phone 721-3998.

FOR SALE: king size waterbed with heater and liner, no frame. $100. Hanhart stop watch, $10. Call Ronski at 386-3880.

FOR SALE: Orange '72 Datsun sedan 1200 deluxe model, good shap, asking $700. Phone 652-4975 evenings.

FOR SALE: diving equipment. Phone Neil 477-3611, Ext. 33, Rm. 301 Robert Carroll, Lansdowne.

Seal fur three quarter length jacket for $55. Ladies black leather boots, size 6½, like new for $15. Ladies full-length tweed fur-trimmed coat with hood for $20, like new. 385-0004.

Icelandic sweaters, any size made to order. Phone 477-4410.

Skiers: Geze step-in bindings for sale; complete with all attachments; tested, for $10. Also ski-rack adjustable to any car for $10. Phone 592-2227.

The Martlet

"All you had to do was be Canadian and have a chocolate bar in your pocket." English war bride, 1946

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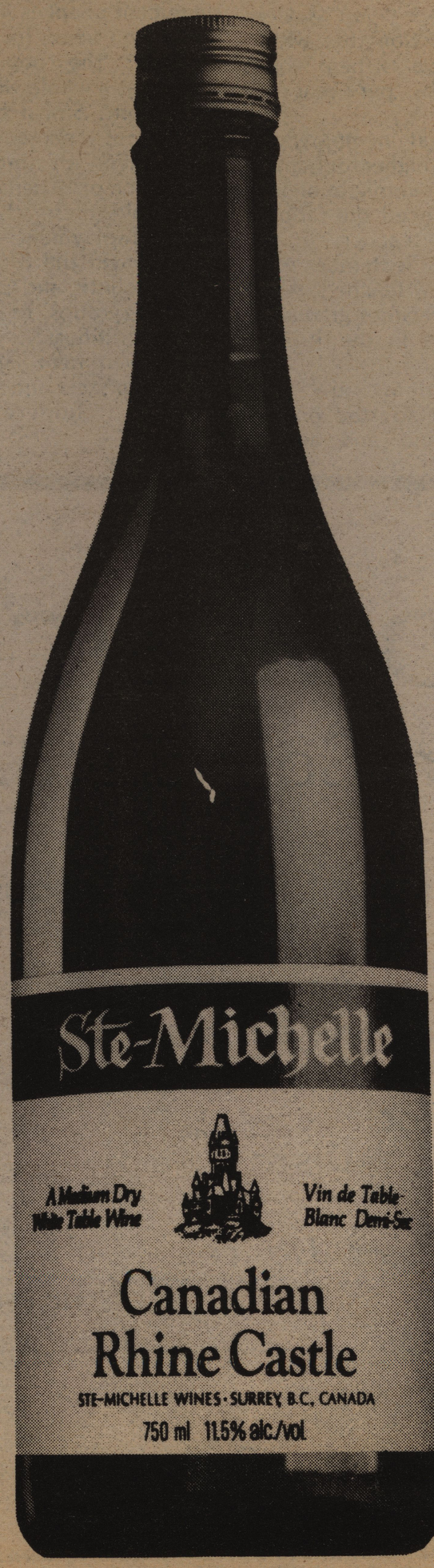
A cold coming we had of it, just the worst time of the year for a journey, and such a long journey

Journey of the Magi



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Good education "best bet"

by Cheryl Coull
Martlet Staff

Getting a university education is still the best way to get the best job, or any job, according to Horace Beach, Director of UVic's Counselling Centre.

"In 1977 about 82 percent of university graduates in British Columbia joined the labour force," he said, "During the same period, rates were about 72 percent for those with a post-secondary diploma, and about 62 percent for those who have some or a complete high school education."

Canada is tumbling ahead like a crazy, big, dumb giant:

Horace Beach,

However, he said, 35 percent of last year's UVic graduates have jobs which do not require a university education. He said the kinds of positions graduates got ranged widely from psychologists, teachers and accountants, to bus drivers, auctioneers and loggers.

Beach said graduates often have to wait before entering their chosen field. But he stressed that for any field where employment opportunities are limited, an individual wanting in will have a fair chance if he studies for it and acquires job experience in it.

Presently, he said UVic's most marketable degrees for employment are the "professional degrees" such as in public administration, law, child care and social work. Two fields that are currently hiring are engineering and commerce.

"Periodically there is a market for specialists who are job trained. But a sense of timing is vital and due regard must be given to a flooding of the job market."

Beach cited, for example, unemployment in architecture in B.C. which went from zero percent to 13 percent between 1973 and 1975.
1975.

Beach said one area in which employment opportunities are optimistic in B.C. is in the field of education. "Pat McGeer made a projection that within the next five years there would be 2,000 jobs per year for teachers."

He added that unemployment for teachers is higher for Canada as a whole, but immigration into B.C. has balanced the ratio of students and teachers in the province. "In September B.C. hired 3,475 new teachers, while the three universities graduated 2,085 teachers in the 1977-78 year.

"The problems are that teachers want to stay on the Lower Mainland and around Victoria, and that there is an excess of teachers in some specialties."

Beach said areas where actual shortages of teachers lie are in math, counselling and industrial education.

However, Professor Marian Small of the Faculty of Education, who is currently involved in the research and analysis of educational employment in B.C. said that at the present time she does not know in what areas the actual shortages and excesses of teachers are.

Beach said there are also employment opportunities for skilled technicians. "Seventy percent of the skilled technicians in B.C. are foreign born and trained. There should be more attractive incentives for apprenticeship training in the country," he said.

Each region in Canada has different population and employment trends, said Beach. "It will be good for Canada to mix up the populations of different regions," he said.

Beach cited figures indicating significant changes in Canadian population trends for the future. By 1991 the population of Canada as a whole will be down 15 percent. Saskatchewan will be down 50 percent and B.C. will have an increase in population of 10 percent.

He said these changes will affect employment: "We must Camp David the first ministers of this country and Camp David selected groups of people in business, industry, education and government until they absorb the facts and start to get together, cooperating and planning."

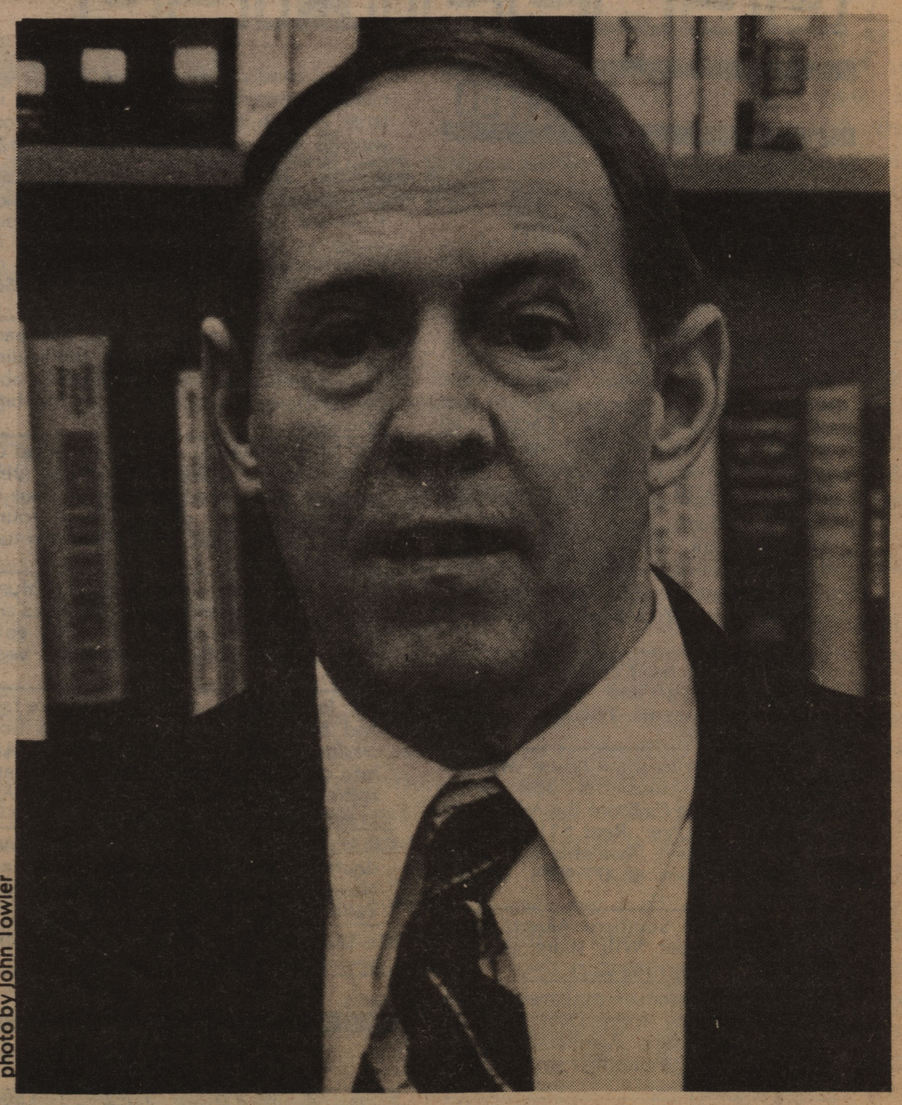

photo by John Towler

He said Canada has produced too many people and allowed too much immigration. The post-war baby boom created a population wave that is surging through the labour market now. Also, he said, the number of women entering the labour force annually has almost tripled over the last 20 years.

"Canada is tumbling ahead like a crazy, big, dumb giant. Our government has done more than any Western country by way of providing job opportunities and training for youth. But they could not keep up with the population."

Beach said in regard to education for employment there is a conflict between the kind of decision an individual must make and what the country needs.

"Depending on individual ability and interest, a university education is still the best bet. For the country, we may well be graduating too many from the universities."

However, he stressed the need for Canadians to acquire a solid general education where they would learn to think as well as read and write.

"We need an educated citizenry. Unless we do, it will be difficult to deal with big questions of government and economy, resources, and pollution in any but an autocratic way."

He added, "Canada and our economy needs graduates with imagination, energy, and a willingness to venture and build."

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